Generation-Worke.

OR, *An*

EXPOSITION

Of the Prophecies of the Two

WITNESSES.

From the 11, 12, and 14 Chapters of the *Revelations.*

Shewing yet farther, what the designs of God abroad in the world, may in all likelihood be at this present day and in the dayes neer approaching.

To which is added, *A Key to unlock the Mysticall Numbers of* Daniel *and the* Revelations; *tending to resolve this Great Question,* How long shall it be to the end of Wonders?

The Third and last Part.

By JOHN TILLINGHAST.
Minister of the Gospel.

Isa. 26. 20. *Come my people, enter thou into thy Chambers, and shut thy doors about thee; hide thy selfe as it were for a little moment, untill the indignation be over-past.*

21. *For behold the Lord cometh out of his place to punish the Inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slaine.*

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TO HIS

HIGHNESSE,

THE

Lord Protector

OF

Common-wealth of England, Scotland, *and* Ireland.

MY LORD;

IT is an Apocryphal saying, but yet a true one, *Truth is greatest of all*: those who have o- in Subjection unto them, are selves to become Subject to it. yield up our outward man to men, they can command no more, but commands our inward.

glorious truth dwels not in the

wiſedome of the wiſe, nor in the *godli*
of the godly, not in any *creature com*
ons, tho ever ſo forcible, which ha
no rule but their owne; but in t
bleſſed word alone, where truth hath p
ched its Tabernacle, and the way
be acquainted with it, is through t
help of the Spirit of truth, unſeali
the Book, opening our underſtandi
to underſtand the Scriptures.

The *knowledge* of this truth the gr
Revealer of ſecrets hath thought go
to impart to his people, not *all at on*
but *by degrees*: and ſo the ſeverall a
of the Church have had their ſever
manifeſtations of truth; a peece
truth coming forth in one age, a pe
more in the age following, a p
more in the age following that: G
thus by degrees enlightning his p
ple, as they are able to bear it; w
ſhould the Sun riſe upon them all
once, would be dazled, not enligh
ned.

As the *workings of the myſtery of i*
quity on the one hand, or *Gods diſpo*
ſati

...ons of providence on the other, have ...n higher in any age, ſo have alſo ...s *diſpenſations of truth*, to the end ...s in every age might from principles ...truth be led up to *renounce* the one, ...d *owne* and embrace the other.

Hence, thoſe things which later a- ...s look upon as low and *poor things*, ...t worth contending for, were *great ...gs* in former ages, becauſe truths ...*f that age:* and contrariwiſe, thoſe ...ings which former ages could not ...ve born with had they been reveal- ...d, may be the neceſſary diſcoveries of ...es ſince, becauſe the truths of *theſe ...es.*

Hence likewiſe it is a manifeſt *with- ...lding the truth in unrighteouſneſſe*, and ... declaration to the world of a com- ...liance with Antichriſt, to confine, ei- ...ther by penal Lawes, threats, or pra- ...ctices, the people of God in *this age*, to ...he truth or truths of the *former age*. ...Yet thoſe that love the truth ought ...not to ſuffer themſelves for love or ...fear of men in this caſe to be confined.

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Had the people of God in the age b
fore us contented themselves to h
preached the precious truths of Ch
Priestly Office, and out of obedience
the Wills and Commands of the t
ruling powers surceased any farth
enquiry, how had the blessed truths
Christ as *King in his Churches*, been d
covered? If Christ hath yet *farther*
higher truths to make known, and t
dispensers of truth shall suffer bon
to be laid upon them, how shall *the*
of God at this day in the revelation
truth be performed?

The wisedome of a Christian m
who would serve God in his Gene
tion is to enquire into the *particu*
truth of the age he lives in; for it is
thing much more acceptable to
Friend, when he hath some great de
signe in hand to serve him in that, the
to serve him in another thing; but h
that neither knowes his friends min
nor his designe, cannot serve him in

The *truth of the age* altho the matte
of it is to be looked for *in the word*, an

new thing contrary thereunto to be
mitted, (the word without any ad-
tions being complete in all know-
dge, able to make the man of God
fect, throughly furniſhed unto all
od works; and if there appear to us
be a defect in this thing or that, the
fect is in our underſtandings, not in
e word;) yet in regard the word
th no where told us that the revela-
n of this truth, belongs to this age,
e revelation of that, to that: we are
refore by *ſome other Rules* to make
e a judgment, which amongſt the
nifold truths of the word, is the
th *of the age* we live in. Now among
ny I could name, thoſe which I
dge the ſafeſt are

1 *An obſervation of the time*, and a
mparing therewith the Prophecies
ating to that time.

2 The *diſpenſations of the age*, Gods
th and his workings going toge-
er.

3 The *generall oppoſition that is made*
men of the world, carnall Profeſſors,
yea

yea Saints themselves, (so far as the
have espoused a sinfull, or worldly in
terest) against this or that truth: fo
it is a thing of universall observatio
that the most opposed truth in any a
hath ever been the truth of that age.

Neglect of looking into this tru
of the Generation is that *fatal Rock* u
on which many worthy instruments
all ages have split themselves; a
should search be made after instan
of this kinde, the names of not a f
might be produced, who did run w
at first, and were lights and helps to
thers; yet after all have conclud
like the bright Sun setting in a Clo

That the great truth of *Christs K*
come over the world, judging the Beast,
is the truth of this Generation, y
manifestly cleare, (the former R
with others of a like nature being s
ously considered) as that it would
but an adding light to the Sun, here
give demonstration of it.

It being so; I shall take the bold
(craving leave a while not to kn
yo

power or greatneſſe, nor any pri-
or perſonall engagements, (wch
I remember with thankfulne) ha-
begged it of the Lord, and it is
my requeſt, that neither feare nor
our, might make me unfaithfull in
diſpenſation of truth according to
Talent) to be plaine with your
ghneſſe, not in my owne behalf, nor
the behalfe of any party at this day
England, whom to gratifie in a caſe
this nature, is a thing my ſoule de-
to abhor, for he that pleaſeth men,
not be the ſervant of Chriſt; but in
behalfe of that cauſe, which my
rt is inwardly perſwaded is Jeſus
riſts, to whom I could not be faith-
ll, ſhould I now be ſilent: having this
pe, that *that heart which once had in
ch a flame of love to the cauſe of Chriſt,
was ſo zealous of the worke of God in
world, and againſt the Beaſt, as that
reby many were provoked, cannot but
have ſome ſparkes of this holy fire alive
; and that there is yet in your High-
ſſe an eare to heare what the Holy Spirit*
ſaith

ſaith in the word, if ſo be the ſound b
certain and diſtinct, tho but a Chil
blow the Trumpet. Or if not, yet th
herein I ſhall diſcharge a duty, in m
owne apprehenſion incumbent upo
me, and every of Gods people, ſo far
they have light, namely to inform yo
Highneſs what Chriſt at this day e
pects from you, according to which h
will account with you: and if what
written be truth, it is your duty to he
it; yea where is but an appearance
truth, if you ſhall without diligent tr
all either neglect or reject it, tho th
grounds upon which you may pe
haps ſo do, may ſerve to anſwer Co
ſcience a while, yet will they not a
ſwer the Lord another day; who wi
account with you, not as with other
but according to that Talent of lig
you have had, and is held forth un
you; the profeſſions you have ma
before many of his people, and the op
portunities you have. And therefo
my Lord, as it is now no time for tho
who either love the Lord Jeſus, or

your

Highneſſe to flatter you; or ſpeak
fears mincingly; ſo let me here
what not long ſince I told your
ineſſe in a more private way, that
verily beleeve the thing is alrea-
manifeſt to the Lord, and the day
t far off, in which it ſhall be to
Highneſſe alſo, who are your
faithfull Friends, whether thoſe
now hang up their Harps, (tho
may be but as one *Micaiah* to
falſe Prophets) or thoſe that are
ing their Songs, of which latter
(I mean for the greater part of
m) I may for the truth of the thing
ſure, without offence ſay, in the
ſtles phraſe, onely adding a word,
(who never yet loved you truly,
) *zealouſly affect you, but not well, yea*
would exclude you, that you might af-
them, and ſerve their deſignes. I would
God I could ſpeak otherwiſe, and
private cryes might have preven-
this publick bearing witneſſe,
ich, tho I had no other Motive, yet
nity, did I not conſider that when

it

it tends to hinder in the Lords work
is no longer a vertue, but a vice to
mortified, I would have disswaded
from. The love of the meanest Sa
is pretious to me, the Favour of yo
Highnesse much more; but in th
divided times, offering many temp
tions of this nature, I have oft reme
bred the case as it stood betwixt Ch
and *Peter*, *Mat.* 16. 21, 22, 23. w
when *Peter* by his love and affecti
would have put him by his Fath
work, Christ grew offended eve
Peters love, and did abandon it.)

My Lord, if ever the mystery of i
quity wrought *spiritually* it doth at
day; and no wonder, for a feare
dread of the Witnesses is fallen u
the Beast, whose blow that he may
scape, he would now (if that will
it) enter into a *high forme of Saint*
and indeed who looks for Antich
(take him either as he is the whole
dy, or as he is this or that part) in
last state in any other Garbe, then
form of *a glorious Saint*, though he
ha
it

have read the Book of the *Revelations*, yet is he ſtill to learne the Myſtery of the Beaſt there revealed. Now is the man of ſin ſtruggling for his Kingdome, which he will uphold as long as he can; but tho the *Dragon*, *Beaſt*, and *Falſe Prophet* join heads and hands together, yet ſhall they not be able to keep it up long, no not halfe ſo many years, as ſome dream of Ages; for God hath numbred *Babylons* Kingdom, and in a manner finiſhed it; the *Beaſt* and the *Whore*, or the *Beaſt* and the *falſe Prophet*, are already weighed in the *Balances*, and found wanting; the *Kingdome* ſhall (as moſt certainly, ſo) ſuddenly be divided, broken, and given to another.

And as a cleer evidence hereof wee have the *ſignes of the times* grounded upon the word, which Chriſt did reprove the Generation of the Phariſees and Sadducees to, when they would know of him a ſigne, *Matth.* 16. 3. *O ye hypocrites, can yee not diſcerne the ſignes of the times?* What ſignes of the times

times had they? *Anſw.* Two evide
ſignes founded upon Scripture. 1 Th
departure of the Scepter from Judah,
Herods then ſwaying it, who was an
dumean. 2 The *expiration of Daniels*
weeks, the limited time of the Meſſi
appearance: By either of theſe th
might have concluded that truth th
oppoſed, and received him for th
Meſſiah whom they rejected: but t
they did not, but muſt have farth
ſignes yet, for which cauſe Chriſt c
them *Hypocrites, a wicked, and an ad*
terous generation.

My Lord, let me here ſay, the Lo
in his word hath left *ſignes of that ti*
I am now ſpeaking of, no leſſe cle
and demonſtrative then were the ſ
of that; and altho I am of all the m
unworthy to be acquainted with th
or any thing of the mind of the Lo
yet is it my perſwaſion that ſome
them are diſcovered in the follow
diſcourſe; and he that ſhall with
prejudice reade what in the cloſ
written of the time, and compar
wit

h the things themſelves ſpecified
oughout the Book, may poſſibly be
y mind, at leaſt not cenſure me for
inking ſo: And if now (*My Lord*)
erſons willing to be blinded, we
ſhut our eyes to *thoſe ſignes of the*
God hath left us in the word, and
for *other ſignes* to know his work
and when we are called to do it,
an evident token, even from our
iours owne words, of *an adulterous*
Apoſtatiſing generation; I had almoſt
, and if I had, his words would have
n me out, of *an hypocriticall heart.*
My Lord, Let me not be made an of-
der for this plain dealing; if I am,
ng as the Lord ſhall keep my feet
he way of my duty, it ſhall not
ble me, and I have hope that in
I have had his mercifull guidance,
have not as yet ſtepped out of that
: for if in the day when Chriſt is
g up to his Kingdome, the ſtones
ld not hold their peace ſhould not
Children cry *Hoſanna*, then ſurely
a duty very incumbent upon the

Saints

Saints at this day(there being nothing
more obvious then that Chriſt is wel
onwards upon his march to his King
dome) not to be ſilent, but altho the
may be rebuked, yea dealt worſe by
for ſo doing, yet to follow their Kin
with acclamations, which is all the
ſuch poor Creatures as we are can do
for him. Nay if it be a duty to expe
from God returns of our prayers, the
is it alſo a duty to have inſpection eve
into publick affaires, ſo far as the ma
naging of theſe may have a tendenc
to the furtherance or hinderance
thoſe good things, which we hope
have been graciouſly holpen by t
Lord, and alſo had ſome favourab
ſmiles of his acceptance in ſeeking h
face for. Nay, if it be a duty to obſer
and follow God in the way of his vi
ble diſpenſations; or on the contra
a ſin to be of a ſluggiſh temper, not r
garding the workes of the Lord,
conſidering the operation of his han
then of neceſſity muſt there be a ref
ction upon the publick actings of i
ſtrument

ments, either in a way of owning or disowning, without which no obser-vation can be made of Gods dispensa-tions, or our duty in this respect. Nay lastly, if it be a duty to mourn for the sins of Rulers, to mourn when Christs cause lies bleeding, then certainly it cannot be evill to have inspection in-to the one, and the other.

And notwithstanding it is a more pre-cious thing in a Christian to be found *watching his owne heart and wayes, then to be prying into the wayes and actings of others*, for which cause so far as this is neglected, the *common accusation* laid to the charge of those who contend for the Kingdome of Christ without, if they did neglect the Kingdome of Christ within, is a thing most just: yet let it withall be considered, that the doing of the one, layes no necessity up-on a man of a neglect of the other; for if there be but any thing of truth in that opinion, it will be hard to say, *God hath laid a necessity upon us to neglect our hearts, whilst* (which yet is a thing he wills

us to do) *we are ſeeking after his truth*
And if through that corruption that
within, any man ſhould ſo do, doth no
this evill attend him as well in othe
ſtudies as this, by conſequence there
fore from this principle, *no truth muſt*
enquired into. But I have obſerved
this day a *cloſe deſign* of the Devil, dr
ven on under this viſard, & no wonde
for Satan himſelf is now transforme
into an Angel of light; and I can t
better ſpeak it, having felt, when ti
was, this temptation, and thereby le
ned theſe two Leſſons.

1 To *diſcern ſomwhat of the depths*
Satan, viz. That he perceiving the wo
that God is about to do in the worl
and knowing full well how acceptab
a thing it is to God (as well as adva
tagious to the work it ſelf) to have h
Children following him in his gre
deſigns; and how provoking the thi
will be if by any ſleight he can b
make them like *Peter* croſſe the Lord
his way, and thwart God in his work
(God (as a man in like caſe would do
reſentin

esenting one error of this nature *worse* hen forty of another kind) and know- ng alſo that to ſay to them in plain anguage neglect this, or oppoſe that, ithout ſome very ſpecious and glori- us pretence, would be no boot; he herefore now comes forth as the moſt lorious Saint that ever came into the orld, and tels them, that they muſt ook to their owne hearts, for this is a leſſed thing; and therefore they muſt eware of ſuch and ſuch things, for, if ey *once* meddle with them, then fare- el their hearts; and to ſet a better face pon the buſines, whilſt he diſſwades ese, he ſets on *work* ſom that are mar- ed in their foreheads for his children, iddily & furiouſly to broach, & ſet on ot thoſe very things and deſigns, he iſſwades the other from, & then ſaith now ſee whether this generation of en goe, and where you had been had u followed them.

2 I have learned likewiſe to *diſcerne newhat of the depths of the heart, which uld exerciſe the higheſt pride, under a*

pretext of great holineſſe and humility: for it being indeed a moſt bleſſed thing to attend to inward purity and mortification, wherein lies the glory of a Chriſtiã, now ſaith the heart, how ſtrangely do ſuch and ſuch contend for this outward thing, and the other; well, I will follow none of them, but I will attend to the mortification of the inward *man*. I am ſure in that I ſhall be right. Now with this conceit the man goeth on ſecretly bleſſing, and lifting up himſelf & he turns him and looks him round and lo all are out of the way but he. Pride as it quickly grows upon ſuch a root, ſo is it more abominable to God by how much it is more ſpirituall, than that which may yet diſcover it ſelf more outwardly. Yet let me ſay, that doth the Devil, and mans heart at this day marvelouſly deceive many pretious Saints in this thing, who are apt to think, that they cannot minde their things, and as they ſhould ſtudy and look to their hearts too. Whereas indeed it argues a Childiſh temper in

ma

man to think that he cannot learn the things of his heart, or keep the ſame up for God, any longer then it is exerciſed in thoſe truths which more immediatly concern the heart and life, and have their foundation in Chriſtian experience: as if thoſe truths which lie out of the reach of my experience as a Chriſtian, and more immediately concern Gods cauſe and glory without, had not in them as natural a tendency to give a ſoul a ſight of God, and as great an efficacy to cauſe the heart to cleave to God, and walk humbly with him, as truths that lye within the reach of my experience. Nay I will here be bold to ſay, that that ſoule who faithfully followeth God in thoſe things wherein his glory are more immediately concern'd, ſhall learn more of his heart as it were by the by, and have the ſame better order'd, then ſhall that man, who neglecting this, makes that his continuall ſtudy: for it is not by our poring that we come to know our hearts, nor by our ſtruggling to mend them, ſo

Yet let me alſo ſay, it is a thing mo
certain, and that which is a prejudice
the very cauſe in the hearts of many, a
ought to be matter of grief to all, t
Saints in moſt places at this day wh
they are crying that their Fathers wo
might go on, do act too much like men,
ſhew too much of their own ſpirits;
are very confuſed as to the making out
things themſelves would have, and mo
over, have many falling into their pa
that *injure* the very *cauſe* they ſtand up
but I earneſtly wiſh it might be conſid
ed, that altho the child when it cries c
not alwayes give a rational account of
cauſe of its ſo doing, yea poſſibly may
tentimes diſcover much peeviſhneſſe
paſſion in crying, yet doth it not ever
without a cauſe; and the wiſdome of
Father is not ſo intent upon the weakn
ſes of the child in crying, as to find out
cauſe why it cries.

And farther, ſhould not many & g
weakneſſes appear in thoſe who ſtand
for Chriſts Kingdome, how ſhould
Kingdom come without obſervation?

great

ater obſervation then of holineſſe, if ſo the appearance of that in them were to eminently viſible. *Iohn* came with much ward holines, and he came with great ſervation. Yea whether when the ſtrif ſe firſt betwixt the Brethren of the *Preſ-erian* & *Congregationall way in England*, d not many who yet had truth, & Chriſt d afterwards own before the world, *ſtrive* many things like fooliſh peeviſh Chil-en? and whether in the times of the A-ſtles, throughout the primitive ages, & moſt ever ſince, have not the croud of er-rt always run into that ſide where truth th been? the reaſon is, becauſe the grand emies deſign is *to ſow his tares in his ene-ies field*, his own where as yet his title is t queſtioned, nor ſhaken, he will not eddle with.

Theſe things therefore (with others of ike nature) are not to be made definitive onclusions as to a cauſe, which often-es God permits for the triall of Rulers atience, his peoples faith, and the carry-g on of his own cauſe in a cloud, which the way he goes in, in moſt of his works

of

of wonder. Governours becauſe of th
miſcarriages may inflict civil penaltie
they will, yet let it be conſidered that t
great King is now coming to his Thro
and there is not a Ruler in the world b
hath his ſtanding onely *pro tempore*,
whom as all muſt give an account, ſo m
they ſhortly *ſurrender* their *Crowns*, or th
ſhall be taken from them; and if any of t
ſubjects of this mighty King, whilſt th
ſee their King upon his march, & are f
lowed with hourely intelligence that
is neer, and ſuch and ſuch things muſt
done in order to his *entertainment*, by ſpe
king ſome words for their King that *thi*
may be in a readines, and by giving abro
what intelligence they have to that e
ſhall offend, and ſuffer any thing for it,
it be remembred, that when the righte
King is ſate upon his Throne, theſe thi
will not be huſht up, but it ſhall then
knowne, whether ſuch as ſhall ſo do, e
ceeded their Commiſſion or not, did th
own, or the Lord Chriſts will.

My Lord, that through multitude of wor
I may neither tire your patience, nor inc
th

censure of being one that loves to *hear* nself ſpeake, I ſhall wave ſome things ich otherwiſe I would yet have added, draw to a concluſion, onely leaving h your Highneſs 3 or 4 plain, ſober, & my opinion neceſſary words.

1 *Let your Highneſſe oft remember and ſet re you the example of that good man Aſa,* o tho he were a man of *much zeale* tor d, and his worſhip, deſtroying the Al- of the ſtrange Gods, and the high pla- breaking down the Images, cutting wn the Groves, *&c.* a man of a *tender ſcience*, therefore removed his Mother m being Queen, becauſe ſhe made an I- in a Grove; a man of *much faith* in the d, by which faith of his he vanquiſhed huge hoſt of *Zerah* the *Ethiopian*; yet ing made *one eminent turne* from God, one turne from God makes way another) he is afterwards in *a rage reproofe*, and caſts the Prophet into on that reproved him, and at the y ſame time *oppreſſeth the people of LAND*; and after all (what will ne bring even a Good man to?)

When

When Gods hand is upon him for th
he seems as *a man stubborn*, and seeks
to the Lord, but to the Physitians; wh
that it may never be your Highnesse c
is my prayer.

2 *Let your hand be no way lifted up ag*
any of the Saints in this Nation. It was a g
position laid downe by Dr. *Goodwin*
Sermon Preached, upon *Psal.* 105. 14
before the Parl: that was, at the t
when the Brethren of the *Presbyterian*
had the turning of the wheel) and as
proved, *viz.* That the dealing well o
with the Saints, is, and hath ever been,
great interest of States and Kingdom
that on which their welfare, or ruine
pends. All *Sodom* made not the hands
those four Kings *Abraham* routed,
14. so weak, as *their fingring one Lot.*

3 *Pursue not too hotly every righteous p*
ciple. It is an Observation of Dr. *Ow*
worthy never to be forgotten (preac
(when time was) in a Sermon of his
on *Ezek.* 17. 24. to the aforesaid powe
concerning principles that men take
his words are these, *p.* 21, 22. The m
tremendo

endous judgement of God in this
ld is the hardning the hearts of men.
faith he, I look on *Pharaoh*, of whom
most signally spoken, that God hard-
his heart: how did the Lord accom-
h this? *Pharaoh* settles himself upon as
teous principles as ever any of the
of men could doe: One is, that it be-
s to the chief Ruler of a Nation to
o the profit and glory of that Nati-
What more righteous principle is
e in the world? Hence he concludes
if it be incumbent on him to see that
Realm receive no detriment, he must
let the people goe by whom they re-
ed so many great advantages: God
firmes his heart in these principles,
h are good in themselves, but (saith
Dr.) abominable when taken up a-
st the mind and providence of God;
e he and his perished in their prin-
s acting against the appearance of
. 2 It is also said of *Sihon* the King of
Amorites, that his heart was hardned
he would not let the people goe
gh his Land. How I pray? even by
adhering

adhering to that wise principle, That it
not meete to let a potent enemy into t
bowels of a people; and this made way f
his ruine. Thus (saith he) it is with man
they fix on principles, good in general,
in their season. Old bounds must not
broken up; Order must not be disturbe
Let God appeare never so eminently,
mightily, they will keep to their prin
ple, what is this, but judiciall hardnes
And this is one reason why the actings
God in such a day as this, are so unsuit
to the expectations of men; they squa
his works to the interests and principl
which it will not answer. Hitherto D
Owen.

4 *Take heed of that ungodly principle spr*
up of late (the contrary to which some c
a State-Heresie, tho I am sure the prin
ple is a Scripture-Heresie) *viz. That G*
linesse in a Magistrate or Civil Offices, is b
secondary qualification; naturall accompl
ments and endowments being the primary
which therefore a man is to be entrusted w
this power, rather then the other. I cannot b
wonder how any who professe the nam

Christ, much more who professe them-
ves to have been faithfull to his cause,
old together therewith professe such
nchristian, yea Machiavilian princi-
which,

Lies *point-blanke against the promises*
to the last dayes, which assure 1 That
will restore his peoples Judges as at
first, *Isa.* 1.26. But were Judges at the
Moses, *Joshua*, &c. such? 2 That their
vernours should be of themselves, *Jer.*
21. But may we call such of *themselves?*
Leaves *out* (as of little worth compa-
ively) *the maine qualifications of that di-*
pattern, by which the first Rulers that ever
so made by men amongst Gods own people
made, Exod. 18. 21.

Makes *null that Divine Maxime*, 2 *Sam.*
3. *He that ruleth over men must be just, ru-*
in the fear of God; for how can such rule
e fear of God, who have no fear of God
e their eyes? which is one character
ery paturall man, *Rom.* 3. 18.

ayes *an unavoidable necessity of a conti-*
judgment upon a people; for if it be a
gment to have Rulers that know not

God, because such make the people to e
Isa. 3. 12. *ch.* 9. 16. then if such for their n
tural endowments are to be chosen, of n
cessity must a judgment lye upon that p
ple, over, or amongst whom they are set

5 Opens *a door to all persecution*, by p
ting the Civil sword into the hands of
seed of the Serpent (for better cannot
said of a meer moral man) which from
beginning hath had a naturall enmity
the seed of the woman. *My Lord*, beat w
the boldnes of it, if I say, *That in case y*
Highnesse be found steering your course, &
ing out your power by this crooked rule, k
assuredly, that Christ will suddenly take (t
how I know not) *your power from you,*
give it to one that shall lay it out otherwise

I shall not multiply many more wo
save to adde, that in case any expres
either in this or the following discou
savour of the spirit of man (which my
allows not, have kept a watch against,
may be *guilty* of) I do in that humbly c
your Highnes pardon; but as for the m
ter and substance of those things I h
written, I ask none, my conscience bear

witneſſe that I have aſſerted nothing,
t what according to my preſent perſwa-
ons, (not grounded upon this or that *par-*
ular Text (which is a deceiving way)
t by comparing the whole of Prophe-
s together) is the truth of Chriſt, yea
truth of the time; tho yet (through
rcy) I have drunk in no ſuch conceit of
y own knowledge, as tho it were more
en in part; nor do I impoſe upon your
ghnes conſcience, or the conſciences of
, a beliefe of my principles any farther
n Scripture and right reaſon doth ap-
ve them; yet would have none on the
er ſide condemne them (as this age is
to do) upon the account of this or that
gle Text, till he hath compared the
ole of Prophecies together, in doing
ich he may perhaps ſee my reaſon of
ing things as I have done, which upon
y occaſion I could not bring forth, &
ewith a full anſwer to his own doubt.
farther, I have not in this work *know-*
y ſtretched any one Text, beyond w^t I
judged its due bounds, or forced an
pretation to reach any party a blow:

nor have I on the other ſide with-held any p
of the truth (ſo judged by me) lying in any T
nor minced any Interpretation to ſpare any p
ty a blow: As I would be loath to ſtrike any
ſelf, for my blows can do me no good, and th
little hurt; ſo would I not have a hand in k
ing off that blow that truth will ſtrike, who
ver it fall upon.

And altho a diſcourſe of this nature w
better have become a graver pen then mine,
poſſibly from ſuch a one been ſooner hearkn
(pride, raſhneſs, and headineſs, having bee
continuall accuſation laid againſt *young* men,
not always groundles) yet ſeeing the aged
and perceiving through the light the Lord
grace hath lately given me to ſee, by a clea
ning ſundry Prophecies, wch not long ſince
myſteries to me, the cauſe of Chriſt in ſore t
either through an ignorance of what God
ſigns are at this day, or ſomewhat worſe in
that ſhould manage it, I conceived my ſelf
others might better do it, yet at this time
to ſpeak, and to ſpeak plainly. *Elihu* tho a
man went, and that with ſucceſſe, over th
of ſuch a temptation in a leſſe caſe. That
ſucceſſe and bleſſing from above may acco
this, is his prayer, who is,

Your Highneſſe humble Servant,
You, bold with You, for Sions ſak

JOHN TILLINGH

o the ſeverall *Churches* of Chriſt within this *Common-wealth*. Together with all thoſe that have fellowſhip with the Father, and his Son Jeſus Chriſt.

e Church of Chriſt at *Northwalam* in *Norfolke*, walking in fellowſhip with the Churches of Chriſt in this Countrey, ſendeth Greeting.

ly Beloved *in the Lord*;

AS the Lord, the Mighty God, hath done great things and unſearchable, marvelous things without number for his great Name, and peoples ſake, within ſpace of a few years, ſo certainly there ſhall be an end of wonders until his peoples full mption be accompliſhed. And although the ed of the earth regard not the works of the neither conſider what he hath already or ſhall do hereafter, yet they are obſerved, diligently ſought out of the Saints that pleaſure therein.

nd they ſhall ſpeak of the might of his terrs, and ſhall declare his greatneſſe, they abundantly utter the memory of his good-

nesse, and sing of his righteousnesse, they sha
speak of the glory of his Kingdom, and talke
his power, and make knowne to the sons of me
his mighty acts, and the glorious Majesty
his Kingdome.

When we consider what a company of poo
weak, & unprofitable creatures we are, havi
such dead, dark, and unsutatable hearts & s
rits to the extraordinary appearances and d
pensations of God towards us, we might th
it most meet, that we (above all others) sho
sit down in silence and shame, at such a tim
this, but while we are musing of the former
and dealings of God with his people, & of t
glorious things which must shortly come to p
our hearts do burn within us, and having
opportunity, we cannot but speake, and decl
a few things which are upon our spirits.

As touching our dear, and worthy Bro
(the Author) it may be expected somethin
us should be spoken, but his desire as concer
himself, hath laid silence upon us; yet th
shall say, as we conceive him to be one who
received much light from the Lord, and
it a choyce & special mercy to be taught o
the things of Christs Kingdome, so we are
wit

...nesses, how holily, and justly, and unblame-
...ly he hath, and doth behave himself amongst
... (and many others) that beleeve.

As for the Treatise it selfe, it needs not mans
...mendation, because truth commends it self:
...this we say, it hath been a great refreshment
...ur spirits, and we hope will be to the spirits
...Gods people elswhere.

It is the Authors desire that things may not
...ceived on your parts without triall, yet in
...e any who fear the Lord, be in this matter o-
...wise minded, it is our desire they would not
...ly condemne that, which was neither rashly
...dertaken, nor published. But to come to what
...have further to say.

It is an undeniable truth, confirmed by long
...perience, that the Devil hath ever had a great
...sign against the Kingdom of Christ, that holy
...ty, and hath so far prevailed as by his instru-
...nts to tread it underfoot for a long time, tho
...able to destroy it. So that those that have ap-
...red, and witnessed for Christ, have been for-
...to do it in sackcloth, in a very mean, and low
...dition, yet however they do it, they will do it,
...in sackcloth. And this hath bin such a trou-
...and torment to the Beast, and the dwellers on

the earth, that like men, or rather Devils, full
rage and fury against them, they make war
gainst them, overcome them, pull off even the
sackcloth, strip them, kill them. And whether
this hath been already done, or is yet to doe,
the great Question, which this Treatise will gi
some light into, and a little time will more fu
determine.

And that those that dwell upon the ear
Christs enemies, should rejoyce, and make mer
when they see Christs Witnesses (who torment
them by witnessing) lye dead, is not to be thou
strange. But that the Lord should be so tende
and mindfull of those that appear and witne
for him, as after a little while to give life in
them, and not onely to set them upon their fe
but to raise them up to an high, and glorio
condition, & that in the sight of their enemi
(greatly fearing, and trembling to beholdit)
very affecting, and comfortable to our hearts
consider.

And, Dear Brethren, having had some seri
thoughts both of the spirits, and wayes of Go
professing people, at this time, we cannot appr
hend that the LORD hath yet performed h
whole work upon Mount Sion, but that h

h yet much to do, yea though the Lord hath a longtime purging his people, and hath cut two parts, and left onely a third, *yet there s much filth, and drosse in that, that surely will bring the third part through the fire, d will refine them, as* silver is refined, *and try them as* Gold is tryed. *And what con- tion the Lord hath yet to bring his people in- to take away their drosse in) is best known to selfe. And may not the people of the Lord, n after he hath done much for them and in m (yet polluted with severall abominations) ll some houre of temptation to be tryed, & ged in, which may also be at hand.*

And seeing we are speaking, and speaking to thren that know how to bear with our weak- es, though we be poor stammering creatures, shall take liberty, and boldnesse to speak a few gs to you as plainly as we can, it being now h time to deale faithfully, and plainly with another, and to tell you more particularly at we feare.

And indeed, Brethren, we are afraid, *from a experience of the coldnesse, and remissnesse ur own hearts, that the charge of Christ a- nst* Ephesus *will not fall upon us onely, but upon*

upon other of the Churches, & Saints of Christ that they have left their first love.

We are afraid, *because we are so earthly minded our selves, that some of you* may be tempted also to seeke other things before the Kingdome of God, *and to take too much thought what you shall eat, & what you shall put on, what profits, preferments, and incouragements you shall have in the world (which are the things the men of the world seek after) for the obtaining of which you may be prone to seek to please, and serve men, rather then Christ.*

We are afraid, *because we have so little of* selves, *that* a spirit of self-deny all should be wanting among you, *and that you should not have hearts to rejoyce when Christ doth decrease, if you should decrease, and so lye open to that great, (and common evill) of neglecting at least, Christs interest, to uphold and maintain your owne.*

We are afraid *because of the drowsines of our owne hearts,* lest a spirit of slumber should fall upon you, *and you become mindlesse, and regardlesse (in comparison of what you formerly were, and now ought to be) of the voyce, and works, and coming of Christ.*

We are afraid, *becauſe we our ſelves are not virgins, chaſt, and faithfull to the perſon and intereſt of the Lord Chriſt, leſt* your hearts ſhould be enſnared, and polluted by any, though the leaſt compliance with, or liking of the great whore *that hath deceived and defiled ſo many with her abominations.*

We are afraid, *becauſe we have neglected it ſo much, and ſo long, leſt* you ſhould forget to ſtudy, and enquire into the great and marvelous things that God is doing, for exaltation of his own name and Son. *And what the Saints ought to doe for God at ſuch a time as this. Unlike to the Children of* Iſſachar, *which were men that had underſtanding of the times to know what Iſrael ought to doe.*

We are afraid *becauſe we are ſo carnall, and walke ſo much by ſenſe our ſelves, that* there ſhould not be ſuch a living by faith amongſt you, as the word, and diſpenſations of God require, *eſpecially when we hear ſo many of thoſe, who formerly hoped, and quietly waited for the Redemption of Gods chooſen, now (being fearfull, and unbeleeving) ſpeak like* Mary, How ſhall this thing be,

ſeeing we know not how it ſhould be brought to paſſe.

We are afraid likewiſe, becauſe our owne ha... are ſo heavy, and we unable, of our ſelves, to keep the... ſteady, leaſt your hands of prayer ſhould be le... downe at this time, and Amaleck ſhould prev... againſt Iſrael.

And if theſe things ſhould be found amongſt you (... which we muſt confeſſe our ſelves to be very guilty ... how ought you, and we to fear, and tremble, and ... low before the Lord, being very unworthy of, and ... thankfull for all thoſe great, and terrible things wh... his hand hath wrought for us.

And if we have not had, nor yet have hearts ... and heavenly, and ſpirituall enough to walke be... him with, under his former, and preſent diſpenſati... towards us, how ſhall we be able to ſtand before t... Son of man, when he ſhall appear in far greater pow... and glory. And to follow him in thoſe ſtrange, and ... trodden paths that he hath yet to lead his people in, ... thorow.

Surely it is now time for us (having been bitt... to ſo much wanting in it) to conſider our hearts a... wayes, and thoſe wayes that the Lord calls us to wa... upon him in.

Surely it is now time for us, who have left ... firſt love to the Lord Jeſus (for which we have ca... to be aſhamed before the Lord) not onely to reme... ber from whence we are fallen, and to doe o... firſt works, to love him as much as we have done for... merly, but having taſted more of his goodneſſe, ...

en more of his glory (and hoping to behold much
e of it) to love him more then ever we did,
d oh that we had hearts to doe it at this time!
Surely it is now time *for thoſe Saints, that have*
d, and have their hearts eſpouſed to carnall and
rldly intereſts, as outward glory, honour, riches, &c.
look up to the Lord, and to get their hearts
ſ-ingaged, and ſet looſe from the world, and
e things of the world, *and to be for ever hereaf-*
r without ſo much as a thought of ſeeking great
ngs for themſelves, as becometh Saints.
Surely it is now time *for the Spouſe, and all the*
feſſed friends of Chriſt to caſt off, and abandon
l acquaintance, and compliance with Anti-
riſt, *and to keepe themſelves ſo pure, and to ap-*
ve themſelves ſo true to Chriſt, that if the De-
ll ſhould tempt them (as he did their Lord) by
fering them all the Kingdomes of the world, and
e glory of them, yet never to fall downe, and any
y worſhip that Beaſt. It argued a very chaſt, and
ithfull heart, *in that worthy Man, Maſter* John
nox, *unto Jeſus Chriſt, that when* Edward *the*
ſt, King of England, *offered him a Biſhopricke,*
e refuſed it, as having Aliquid commune cum
ntichriſto, *ſomething of Antichriſtianiſme in it.*
Surely it is now time *for us not onely* to beleeve
Chriſt (*which many thinke is all they need to do*)
ut alſo to owne him in this houre of his pati-
nce (*wherein he lookes to be owned by his Saints*)
leſt he frowne upon us in the day of his great
power,

power, and glory, which draweth neere. A
Brethren let us make it our chife, even our onely d
signe, and count it our greateſt priviledge (thou
wee ſhall be men wondred at for it) to follow,
ſerve the Lord Chriſt in faithfullneſſe, and like l
ther, in the cauſe of Chriſt be content (though
low, and carnal hearts may tremble at the very thoug
of it) to undergo the hatred, and violence of the w
world.

Neither let us be too much troubled, nor
fended at thoſe changes, alterations, and de
lations, which doe, and may, and, as Chr
hath ſaid, will attend the going on, and advan
ment of his Kingdome in the world; which
that which ſome, may be, well meaning people obj
ed to Luther, that that doctrine could not be of G
that was attended with ſuch troubles, and deſolati
who replyed thus, Ego niſi tumultus iſtos vide
Chriſtum in mundo eſſe non crederem. Vah
I ſhould ſee thoſe troubles and tumults, I ſhould no
leeve Chriſt to be in the world. So Brethren if
ſhould hear of Warres, and Commotions, and upon
earth diſtreſſe of Nations, with perplexity, mens he
failing them for feare, and for looking after th
things which are coming on the earth, let us no
terrified, nor offended, but (as our Saviour hath
den us) looke up, and lift up our heads, for our red
tion draweth nigh.

And becauſe it is high time, awake, Awake
Saints, lift up your hearts, and cry mightily u

the Lord, and never hold your peace day nor
ght, and give him no reſt (*for it will not be*
) till he eſtabliſh and make Jeruſalem a praiſe
the Earth. *Stand therefore with your loynes gird-*
about, and your lights burning. And yee your ſelves
like men that waite for their Lord, who cometh (as
hath ſaid) as a Thiefe in the night, who may be
on you before you are aware, in an houre that you
take not of. And however you may be hardly uſed,
and beaten of your Fellow-ſervants, and Brethren too,
to ſay their Lord delayeth his coming: Yet be not
moved, nor faint in your minds becauſe of theſe
things, but be ye patient, Brethren, unto the coming
of the Lord. Behold the Husband-man waiteth for the
precious fruit of the Earth, and hath long patience for
it untill he receive the early, and latter raine: Be
alſo patient, ſtabliſh your hearts, for the coming of
the Lord draweth nigh.

Grudge not one againſt another, Brethren, leſt ye
be condemned, behold the Judge ſtandeth before the
dore. For he cometh, he cometh to Judge the earth,
he ſhall judge the world with righteouſneſſe, and the
people with his truth.

And you that are of a fearfull heart, be ſtrong, and
feare not, behold your God will come with vengeance,
even God with a recompence, he will come, and ſave
you, and will performe all his good word towards you,
and give you an expected end.

Caſt not away therefore your confidence, which
hath

hath great recompence of reward. For yee have ne
of patience, that after yee have done the will
God, yee might receive the promiſe. For
little while, and he that ſhall come, will
and will not tarry. *Now the* juſt ſhall live by fa
but if any man draw back, my ſoule ſhall ha
no pleaſure in him.

*That you, and we, continuing in all well-doi
and ſuffering, may be found unto praiſe, and hon
and glory at the appearing of Jeſus Chriſt, is the pr
er of*

Your poore, unprofitable B
thren, and companions, in t
tribulation, and Kingdo
and patience of Jeſus Chri

*Signed in the name, and by the appointm
of the Church.*

Richard Breviter, *Paſt*

Generation-Worke.

The Third and laſt Part.

Wherein is yet farther ſhewed what the deſigns of God abroad in the world may in all likelihood be; at this preſent day, and in the days neer approaching.

Containing an Expoſition *of the Propheſies of the* Two Witneſſes.

THE PREFACE.

TWo *Prophecies* there are wch above all others do caſt a *looke* upon *our times*. Firſt, the *Prophecy* of the *Vials*. Secondly, the *Prophecy* of the Witneſſes. The firſt of theſe according to that meaſure of light given me, I have lately written my thoughts upon. The *pleaſure* I found in that journey, and the *refreſhment* I had from the matter of thoſe diſcoverie, together with

a *leading providence* to such a work, ac
my finishing that part, did put me pre
upon another enquiry, *viz.* Concer
time when those things should be? or, *How*
it should be unto the end of those wonders?
upon this *enquiry*, and called by it to m
more *through search* then ever before
done into the Prophecies of *Daniel* and
Revelations: first to find *undoubted* pri
for a foundation, and then *fit matter to build*
them: I had upon the way many hin
truth in reference to the *Witnesses* prese
to my thoughts; which after a while se
truth daily to come in at that door, I t
ing to view, saw (as I thought) a me
laid before me, which did seem to me to
off, and that in a great measure the vail
many of the principal Apocalyptical vi
Which *observing*, & *perceiving* the same w
be very *conducible* (could the thing itself
made out) to the *clearing* up of many
ries, chiefly relating to the *witnesses*,
so be a good *foundation* for many other
which where a *right order* is not found
needs lye *buried*; seeing there can be no
interpretation of the Apocalyps, nor any
taine conclusion drawn from the *whole* or
part of it, till first the *true order* and *proper*
of each *Vision* is found out: *Order* being
foundation of all *interpretation*, and not in
pretati

...on of it. I did therefore *examine* the ...it ſelfe; *comparing* ſuch *grounds* as I had ...ope for my *owne*, with the *grounds* of o- ...laid downe in their writings for *theirs*. ...*done this* (I ſpeak it not in the leaſt ...own commendation, nor the diſpa- ...ment of ſuch good and worthy men, ...labours are extant on this Prophecy, ...ſe grace and abilities I have a far grea- ...them, then either I have, or would have ...owne) I found my ſelf much *more con-* ...in my conceptions, then when I *began*, ...ing in *moſt* no other *Argument*, beſides ...lay in their *bare* interpretations, which ...have ſaid before) being themſelves to ...*nded* upon *Order*, can be no *Argument* of ... And as for the *Arguments* of others, ...ſeemed at firſt to carry weight, I found ... upon *examination* either too *weake* to ...clude the *thing*, or elſe to be *miſapplied*: ...indeed *ſuch*, as that the *method* and *order* ...ly ſtated, there would be *little* need of ... *particular anſwers* to them, for they ...*fall* of *themſelves*. Hereupon I began to ...my *thoughts* into ſuch an *order*, as ſeemed ... moſt to *conduce*, to the making clear ...thing appertaining to this *great myſtery* ...*witneſſes*, which I have done in three ...ers: Whereof, the firſt Chapter *repre-* ...*the ſtate and condition of the witneſſes, chie-*

fly as to their prophecying and killing time; and that from part of the eleventh Chapter of the *Revelations*, the undoubted (and as is generally conceived, the onely) Prophecy of the Witnesses. The second Chapter confirms many of the *Positions laid downe in the former*, by opening of the 12 Chapter, and proving it to run parralel with so much of the 11, as relates to the *witnesses prophecying and killing time*. The third Chapter is a *representation of the happy condition the Church of Christ shall be in about the time of the witnesses resurrection*; shewing *also how the work shall goe on, from that time untill the day of Christs appearance*; and that from opening the 14 Chapter, which is proved to be a *Prophecy of the state of the Church*, and that from about *the time of the witnesses rise, untill the Second coming of Christ*.

Now although the *subject* it self, leads me to *treat* of *many things* in a *propheticall manner*, the *accomplishment* of which I conceive to be *neer at hand*; yet do I *not* in the *least* assume to my self the *title* or *thought* of such a thing as being a *Prophet*; onely by *weighing Scriptures*, and comparing one place with another, I draw up *conjecturall grounds* that in likelihood such and such things will shortly be done. And although I judge my self, that I may be deceived, so far as it's a thing possible that the *discovering time* may not be

there may be after the moſt diligent partiall enquiry, yet a miſſing of the to which a Prophecy relates, which if the miſtake muſt needs be totall, and terpretations falſe: Or if not a miſſing time (which it's hoped in this little is not, my care having been above all a right principle herein, it being the foundation ſtone) yet an ignorance time, or a falling ſhort of the full mind Holy Ghoſt, in ſuch or ſuch a particu- ſe, or in ſuch or ſuch terms it uſeth, though it cauſe not a total, yet may oc- a partial miſtake: or, if neither of theſe, adding, or mixing even in the *interpre-* ſomewhat of mans with the mind of which kind of deception attends as wel interpretation of other Scriptures, as with are Prophetical; yet have I publi- nothing without ſuch grounds as I ſup- will, even in the eye of an Adverſary (if ly weighed) be judged ſufficient to conjecture upon: and poſſibly ano- upon the like grounds might be as inci- miſtake of this nature, ſhould the e- prove it, as my ſelfe.

that I may not any way for the ſake own name, diſown, or *expoſe* to *diſad-* the *bleſſed truth* of *Chriſt*, which muſt ſhall live when the names of men ſhall

rot; I shall be bold concerning this discou
humbly to say, that *I am verily perswaded*
as to the substance hereof there is more in it
barely my private conjecture: And altho
building may have in it much *wood, hay,*
stubble, which shall be *burnt up*; yet it
also in it some *Mines of gold and precious*
(not hitherto found out) which *will*
the *fire,* and the *day* is not *far* off which
make *experiment* of both: and if in *that*
shall appear that to a *pound of drosse* but a
of truth (which before lay hid and burn
is here *dug up,* and brought *to light*; I
judge (truth is of so great worth) the L
in this *dispensation* to have been *gratious* to
and my labour, notwithstanding many
apprehensions, to be well bestowed. Gold
first digging never comes forth without
drosse.

And truly since I composed the same
saw that *a very little time waiting* would
ther *prove the things asserted to be false*; or
true bring them forth with a *more general*
ceptation, and conviction of the truth thereof,
I either now do, or can expect it should
with, I judged it a point of prudence to
bear a while this enterprise: but two co
derations at present are upon me, which
ver-ballance my resolutions the contra
way.

Fir

First, *A perswasion* (some part of my ...ds for which, are offered in the Dis... it selfe) *that a very cloudy day is to be... Church of Christ under the Vial we at this ...and under*; some *shadowings* of which *cloud* ...ugh not the dismal storm it sends forth) ... even *reach us* here in *England*, either in ...way, or another : to which *perswasion* I ... likewise, and that from some ground ...*consideration added*, that God hath a speci... designe (to the end the faith of his peo... might not wholly fail them in this day) ... the brink or beginning of it, to let out ... light as to the great things he is do... in the world, as shall wonderfully sup... the hearts of a remnant of his people, ...that quite through it.

That the very thing which shall set on foot ... glorious worke of Christ against Antichrist ...ich is the principall part of the subject ...is discourse) *shall be a letting out of light ...e world, a little before the time comes that ...worke is to be set on foote.* Hence *Revel.* ... immediately before the ruine of *Rome*, ... principall leading cause thereto, the ... which before was *covered* with *darknesse* ... the glorious designes of God as touch... his work in the world, is upon *the sud... enlightned*, and what is the issue hereof? ... *a speedy and irresistable judgment upon Ba-*

bilon, as the whole Chapter ſhews us.

Theſe *Conſiderations* have made me thi
that as the people of God cannot in any
perform *a more acceptable* peece of ſer
the Lord Jeſus in this day, then by
forth *that light*, the Lord either doth
give them, ſo likewiſe can they not
work they ſhall put their hand unto, do
tichriſt *a greater miſchief* (next to his de
ction it ſelfe) then they may in this.
Author acknowledgeth himſelf altoge
unworthy of the firſt, unfit and unable e
way in himſelf to the ſecond; yet willi
would to the meaſure of his Talent be fe
in both. He confeſſeth that neither in
nor any thing elſe that he doth hath he
can he attain thereto, to have his heart
aimes ſo pure and ſpirituall as it is he
ſhould, and as he would they were; ye
ſolveth, that through grace aſſiſting him,
ther the Divel, no nor his ſin ſhall make
throw aſide that work, in which he may
Chriſts cauſe or people any ſervice, A
chriſt any miſchief: which that it
the fruit of this little peece is, and
his prayer.

CH

Chap. I.

Wherein is set forth the ſtate or condition of the Two VVitneſſes within their Prophecying time, and the time of their being killed, and that from Revel. 11. ver. 3. to 13.

Sect. I.

HAving in the *foregoing Preface* delivered ſo much as I judged meet by way of Preamble unto this our diſcourſe: I ſhall here without ſpinning out the time, or tiring the Readers patience, whilſt I detain him upon the way, about

about things of lesser concernment, ent
straightway upon the thing it selfe.

That the *two Witnesses* are the *Magist*
and the *Ministry*, appears to me a thing
out dispute, the *allusion* is so clear to *Zerubb*
and *Joshua*, compare *Revel.* 11. 4. with *Ze*
4. 11. 14. of which *two*, one was chief *M*
strate, the other *chief Priest*; and both th
Prince and *Priest*, were *Sons of Oyle*, i.e. anoi
ted in times of old, therefore by *Zechary* a
John both called *two Olive trees*. Onely th
is (as Mr *Woodcock* in his Treatise of the t
Witnesses hath observed) this *twofold* di
rence betwixt the *Type* and the *Antitype*.

1 *Zechary* sees *two Olive Trees* but *no Te*
ple: But *John* see first a *Temple*, ver. 1. a
then *two Olive Trees*. The reason is, they
Zecharies time had as yet *no Temple* built, b
were to *begin* the world *anew*: But now t
work of *Johns two Witnesses*, is not to *buil*
Temple anew, so much as to *preserve* and *k*
that they had.

2 *Zechary* seeth *two Olive Trees* and but o
Candlestick: *John two Olive Trees* and *two C*
dlesticks; the reason is this, *Zechary* wrote
the *time* of the *Law*, whilst the *Church* was *N*
tionall, and so the *two* did belong to *one C*
John in *Gospel times* when *Churches* were *C*
gregationall, and so the *two* might be of *seve*
Churches.

Now

Now the thing which doth yet farther
wade me to hold to this Expoſition, is,
excellent *Analogie it carries with it to that of*
two Beaſts, Chap. 13. which *two Beaſts* (as
made appear upon the *Vials*, p. 101. to
) are *no other*, but *Antichriſt* in his *civil*
Eccleſiaſticall ſtate, or the *Magiſtracy* and
ry of Antichriſt. Now obſerve it, as *An-*
ſt by a *twofold* power, a power *Magiſte-*
and Miniſteriall, doth all the time of the
months oppreſſe the Woman, *drive* her in-
the Wilderneſſe, *tread* underfoot the Holy
, i.e. the people, truths and worſhip of
: ſo doth *Chriſt* all this time by the ve-
twofold power *comfort* and *nouriſh* the
an, *bear witneſſe* unto, and *maintaine* his
truth and *worſhip* alive in the world. So
in ſhort, *Chriſt* raiſeth up his *two Wit-*
in oppoſition to *Antichriſts two Beaſts*:
riſt for 42 moneths, or 1260 dayes,
up with two Beaſts to blaſpheme God,
ecute the Saints, tread underfoot the Ho-
; *Chriſt* againſt him *ſtands up with two*
ſſes to maintain his name and honour,
his people, uphold his cauſe and wor-
in the world. And as *Antichriſts two beaſts*
other but the *falſe* Magiſtracy and Mi-
: ſo contrariwiſe *Chriſts two Witneſſes*
true Magiſtracy, and Miniſtry.

SECT.

SECT. II.

THey are called *Witnesses*, their na-
ing given them from *their worke*, b
their *work* is to *bear witness* for Christ a
the Beast; and that each in his place a
42 moneths that the Beast doth Tyran
and the Holy City is trodden underfo

The *Magistrate* as a Magistrate *bearing*
lick *witnesse* against the *unjust oppressions* o
Beast, and his lawlesse Tyranny over t
states and bodies of men, yea and cons
ces too. The *Minister* as a Minister a
the *cursed Institutions* of *Antichrist*, eith
Doctrine or Discipline.

Here its necessary we *distinguish* be
that *generall witnesse bearing* that is *comm*
all ages; and that *speciall witnesse bearing*
is *peculiar* to these *Witnesses*, and to this
viz. of the 1260 dayes.

There is a *generall testimony* which the
ple of God *in all ages* give for Christ a
the world, sin, Satan, Oppression, Erro
But that *testimony* barely doth not *bri*
who bears it within the *number* of the
Witnesses. A *Magistrate* in his place ma
pose Tyranny, Oppression, *&c.* a *Mini*
his error and false Doctrine, and yet n
of them *Christs two VVitnesses*, if there be

opposing themselves to that speciall e-
ther it be in things civill or Ecclesia-
that was at first brought in, or being
in, is upheld by the Beast: for the pe-
of these witnesses, and the thing
lies the specificall difference betwixt
nesses and others, is, That these bear
for Christ against the Beast. Which is
dent,

Christ hath paired his Witnesses in
manner as the Beast hath his. The
but now I observed) stands up with
nesses, viz. an Antichristian Magistra-
Ministry to maintain his cause. On
trary, Christ stands up with two wit-
(or a paire of Witnesses) viz. a true
cy and Ministry, to oppose the Beast,
intain his cause.

its for this Reason Christ entitles
Witnesses-- because in Christs behalfe
stand up against Antichrist; as those
to be such a mans witnesses, that bear
for him against his Adversary. All
the Beast stands up, and would per-
the world that he is in the truth, and
the right; these two witnesses on the
stand up, and professe before the
that he is the Beast, and his cause the
Antichrist, and not of Christ.

hich is the principall reason, because
the

the time that these witnesses bear their w
nesse, is the very time of the *Beasts* raign
time of the *Beasts* raigne and treading u
foot the Holy City, is 42 moneths, Rev.
5. Chap. 11. 2. The time of these two w
ses is 1260 dayes, *ver.* 3. *And I will give p*
to my two witnesses and they shall prophecy
dayes —

Now that the 42 *moneths*, and the
dayes are one and the *same*, I *prove*, not o
from the *generall consent of Expositors*, who
knowledge the thing, giving this reas
it, *Because* (say they) *forty two months* re
into dayes, and reckoning 30 *dayes to each*
which is the Grecian account, which John w
to the Church of GOD then resident amo
Greeks did observe, make up the full sum of
dayes, not a day over or under. But I pro
hence, that indeed this thing must nec
so, for let it be *considered* what is the very
that these *two witnesses* wear *sackcloth*
long tearm of 1260 *yeares*, the *cause* is
sufferings of the *Saints* throughout this
for *had that* been the *cause*, then *should*
witnesses have *put on* their *sackcloth* more
viz. with the time of the ten first Perse
ons, which was a day of as sore sufferin
ever any hath been since, but then these
witnesses here mentioned were *not* in their
cloth; but contrariwise the *woman* all

was clothed with the Sun, Chap. 12. 1. the Witneſſes in *Sackcloth* therefore *were not* up: But the *cauſe*, ye very cauſe *why* the neſſes wear *mourning attire*, is, *becauſe they* the *continual Blaſphemies of the Beaſt againſt* his *name and Tabernacle, and them that dwel* Heaven: they ſee the *holy City*, the *truths* and ſhip of *Chriſt trodden under foot* by the *Beaſt*, they not able to *reſcue* them out of his ds, *this* makes them *put on ſackcloth*, and urn before the Lord. Now conſider, the *of time* that is *given* to the *Beaſt* to conti- to do theſe things, is 42 *months*; this being it will follow, that in caſe this 42 *months* a time either longer or ſhorter then the *dayes*, then muſt alſo the *witneſſes* wear- ackcloth be by ſo much *longer* or *ſhorter* 1260 *dayes*: for *continue* the *cauſe*, and we nue the *effect* alſo; and contrariwiſe take the cauſe, and the effect ceaſeth.

Upon this *Principle*, it being a thing ma- ly clear that the 42 *months*, the 1260 *days* up but one and the ſame number of , which alſo muſt of neceſſity begin and together; Hence, it is evident that *that* which I may call the *conſtitutive act*, act which makes theſe Witneſſes to be , is *bearing witneſſe againſt the Beaſt*; take way, though they may ſtand up againſt the evill that is in the world beſides, yet

are they *not Christs witnesses*, if they do not *particular* appear against the *evill* of the ... for if this be not the meaning, what ... is or can be given, why their *witnesse* ... should be thus restrained onely to the ... the *Beast*; seeing in the other sense its ... ty in all ages to bear witnesse, and ... struments the Lord hath raised up in ... have done it.

1 Hence a man may be a *godly man*, ... a more *generall way* bear witnesse for ... and yet *none* of Christs *two witnesses*.

2 Hence its of *more concernment* ... ny are aware of, to be *enquiring into*, and ... lickly *appearing against* whatsoever is ... *Beast*, though the thing be never so ... man in publick place may cease to be ... nesse of Christ, if publickly he do not ... witnesse against these things.

3 Hence, such *Lawes*, *Principles*, and ... *tices* as tend to *suppresse* this witnesse-... against the *Beast*, are themselves expres... *ticbristian*, and of the *Beast*.

SECT. III.

THese *Witnesses* are called *two*, ... the *fewnesse* of them say some; ... two is a *number sufficient* to bear a ... and without *two* a witnesse is invalid. ... thers. I no way disapprove these ... but I must confesse, I judge it ...

Text to say they are *therefore* called
cause they consist of *two sorts*, or two
of *men*, viz. *Christs Magistrates* and *Mi-*
that he hath raised up to maintain his
against *Antichrists Magistrates* and *Mini-*

are said to be *clothed in Sackcloth* to note
much, *That all the time of the 1260 dayes*
condition shall be outwardly low, they being
led upon, and trodden under foot by the Beast:
more especially to signifie how that *These*
witnesses should all this time be inwardly low,
ing Sackcloth (the mourning attire in
of old) *mourning before God, because*
have said) *they hear his glorious name blas-*
d, behold the Holy City trodden underfoot,
whole world deceived by the Beast.
hey are said *by fire to destroy their enemies,*
To shut Heaven that it rain not in the days
Prophecy, ver. 6. both which things
aken out of the History of *Elijah*, 1 Kings
1 Kings 17. 1. Farther they are said to
power over waters to turn them into blood,
smite the earth with plagues as often as they
ver. 6. which is taken out of the story
ses and *Aaron* in Ægypt.
whole (as I conceive) sets forth this,
great dammage that the *Antichristian party*
sustaine all the time of the 1260 dayes,
of these *two witnesses*: who shall

have such power with God, as oftentimes to bring down his heavy wrath upon the persons of their persecutors, which is the thing noted, *ver.* 5. by their devouring and killing their enemies by fire: and also upon the principall *interests*, which I take to be the thing specially *intended*, ver. 7. by their shutting Heaven, turning waters into blood, smiting the earth with plagues, *i. e.* The Popish Heaven, waters, earth, shall all suffer by means of these *two witnesses* in the time of their Prophecy.

By the whole *description* of the *two witnesses* (as saith our German Author in his p. 66, 67.) God doth declare that what mercies in times of old he hath shewed unto his people, the Children of *Israel*, the same he will also shew in the New Testament unto them that beleeve. He will give them *Joshuah's* and *Zerubbabels*, faithfull Teachers, and religious Rulers and Governours, who shall fit and edifie them unto the Temple of God, and as Candlesticks give light unto them with their pure doctrine, and as Olive-trees assist them with powerfull consolation. He will give them zealous *Elijah's* and *Elisha's*, who shall fight against the whore *Jezabel*, the Priests of *Baal* and other persecutors.

He will also at length send them his *Moses* and *Aaron*, who shall deliver them and bring them

forth out of Antichristian bondage.

SECT. IV.

The *Witnesses* their testimony finished are to be *killed*, ver. 7. *And when they shall finished their testimony, the Beast that ascend- out of the bottomlesse pit shall make war against them, and shall overcome them and kill them.* In state they are to continue *three dayes and a halfe*, ver. 9. 11. Though our *discourse* of *three dayes* and a *halfe* according to *strict- of order* should come in *afterwards*, yet regard the opening hereof will afford us into some things that follow, I have chosen to place it before.

That these *three dayes and a halfe* cannot be is the opinion of many worthy men, who upon the death of the Witnesses to be a porall death) a *time equivalent* to the , is evident;

Because then there should be *no distincti- all* betwixt the *time* of their *Prophecy- and* their *being killed*, if throughout all the *dayes* which is the *time* of their *Prophe- should* suppose them to be *killed*. Now hath made a *manifest distinction* be- these two times.

Because its improper to say that *Christs* against Antichrist should *Prophecy all*

the 1260 *dayes*, and yet be *killed* too: for put case the Beast all this time did put *some* to *death*, yet so long as *Christ* at the *same time*, and in the *same place* had *alwayes* others in their *room*, his *witnesses* were not *killed*. A man not without *witnesse* though some witnesses are *taken away* in case others *stand up* and appear in *their room*. Nay those *witnesses* which all the 1260 *dayes* were put to *death* by the Beast, did *most eminently* in dying *bear witness* for Christ, for to *dye* for the *truth*, is a *standing testimony* to it. That *killing* therefore *could not* be a killing as *witnesses*, he who for truths sake *loves not* his *life* to the *death*, is even in dying *a most glorious* witnesse of the truth.

3 *Its said* ver. 10. that when the *two witnesses* lye *dead* the *dwellers on the earth rejoyce* for this reason, becaus they are *dead* who had *tormented* them. Now did the *dwellers on the earth* thus *rejoyce* all the 1260 *dayes?* when were they then *tormented?* Will the Text bear to say, they were *tormented* all this *time*, and yet *rejoyced* too? This the Authors or upholders of this opinion must necessarily affirm. Nay why do they *rejoyce* at their *death?* was becaus being *dead* they feare no *hurt* from them, which whilst they *prophecyed* they felt for, they felt of them, as ver. 5. 6. therefore their prophecying and killing must be as two distinct

things, and ſo at *two diſtinct* times.

Obj. How could they be *witneſſes* all this if *dead*? Doth a man when he hath a cauſe to be tried go to *dead* men that they may ſtand *witneſſes* for him, or to *living*? How did they *Prophecy* if *dead*? Can *dead* men *prophecy*, or are *prophecying* men *dead*?

Obj. Why are they ſaid to be *killed* onely in the ſtreet (or one ſtreet) *of the great City*, and not in the *whole City*? ſeeing in deed they have been within the 1260 yeares more or leſſe *killed* all over the *Great City*, i. e. throughout the whole Papal Juriſdiction.

Obj. What *difference* will there be (according to this opinion) *betwixt* their being *killed* and put into *graves*, if wee take both for a *bodily* death? which this opinion doth?

Obj. And laſtly, *How* (according to this opinion) are they all the *three dayes and a half* time *unburied*? or *how* at the end of theſe 3 dayes *and a halfe* ſhall thoſe *witneſſes* wch were *killed riſe againe*? for ſhall we think thus, that the bodies of Saints martyred by divers men and in ſundry places for the ſpace of 1260 yeares together, ſhall all that time lie *unburied*, be *kept* out of *graves*? and then 2. this expired *life* enters into theſe *bodies*, and they live again. The Text according to this explication doth ſtrongly inforce both,

for if we conceive their *killing* to be [illegible]
by the same reason must their *buriall* and th[illegible]
resurrection also.

We are necessitated therefore from the cl[illegible]
Text, and reason it self to reject this opin[illegible]
and seek another. *That* therefore which [illegible]
more *Consonant* to the words, and doth [illegible]
wrap us up in such a labyrinth of intric[illegible]
is to interpret the *three dayes and a half* [illegible]
is the time of their being killed) of or[illegible]
ry *Propheticall* dayes, noting *three years a[illegible]*
half: which *three years and a half* are not t[illegible]
added to the 1260, as a lesser period, wh[illegible]
takes beginning where the greater ends, [illegible]
cause then (as one saith well) the Beast tho[illegible]
Tyrannize above 42 *months*, the woman [illegible]
the Wilderness above 1260 *dayes*, nam[illegible]
1263½, whereas the utmost Tyranny o[illegible]
Beast is but 42 *months*, the utmost period o[illegible]
womans being in the wilderness but [illegible]
dayes; but we are to look upon them [illegible]
smaller period comprehended within [illegible]
greater; or to speak plainly, we are to u[illegible]
derstand them of the very *last three dayes a[illegible]*
halfe of the 1260: and therefore Mr. *Mede* [illegible]
his *Cl.* and our German Author in his, [illegible]
translate those words, ὅταν τελέσωσι τ[illegible]
αὐτῶν, *When they shall have finished their t[illegible]*
mony, Chap. 11. thus, *Cum finituri sint testi[illegible]*
monium suum, *When they are about to finish [illegible]*
testim[illegible]

, the 1260 *dayes* now drawing to an
then ſhall the *Beaſt* make war againſt
, overcome them, and kill them.
for that urged by a late Author who
reaſon to be Umpire or Judge in this
ſſe, how the *Beaſt* now ready to *dye* (as
thor ſuppoſeth he wil at the end of the
dayes) ſhould be ſo magnanimous and
ke as to *kill* the *witneſſes*? how (the *Sea*
at this time *tempeſtuous*, the *earth* terri-
ken) can it be imagined that the *Sons*
Sea and *Earth*, i. e. *worldly men*, ſhould
ocund, as to *banquet* it, *ſport* it, make
, ſend *gifts* one to another, *&c.* as they
do in the *day* the *witneſſes* lye *dead*. I ſay
more but this, that all runs upon a mi-
, viz. *That the riſe of the Witneſſes ſhall not*
the Empire of the ten horned Beaſt (*i. e.*
l power of Antichriſt) *is in a manner de-*
d: and this upon another *that the ſub-*
the fifth Viall is the politicall State of the
t *Roman Empire* (or Antichriſts Civill
.) But as I have in my diſcourſe upon
Vials proved the Subject of that Vial to
nother thing: ſo let me ſay here to the
It *cannot be*, becauſe the *whore* but a lit-
fore *Romes fall* is ſo *high* and *proud*, as
ſhe fears no *danger*, but ſaith, *I ſit as a*
and am no widdow, and ſhall ſee no ſorrow,
were her *politicall State* (where lyes

her outward ſtrength, and as for inward ſ
hath none) *deſtroyed*, ſhe ſhould have l
cauſe thus to brag and *brave*. Nay what
the *witneſſes* after their *riſe*, if the *Beaſts* pow
were *deſtroyed* before? onely *kill* him, who
ſword was taken *away* before they c
him? Or how falls the *tenth part* of the
upon their *riſe*, if it were *fallen* before?

SECT. V.

AS for the *particular time* of the *wit*
ſlaughter, the moſt *certaine* and con
cing *demonſtration* that can be *given* thereof,
that which muſt be *fetched* from a right
putation of the 1260 *dayes*, which is the
of their *Prophecy*, their *killing time* being
hath been ſaid) the very laſt *three dayes*
halfe of the 1260: But becauſe the *doing*
of to *free* the truth from the *miſts* men
raiſed about it, wil *require* in a manner a
tiſe of it ſelfe: and alſo becauſe *no Myſ*
number, by reaſon of that *glorious harmony*
is in all, can *carry* with it that forcible
ſtration going *alone*, as will *appear* to be
when accompanied with *others*: I ſhall
fore (that I may not make this ſingle
on to become a Book) *wave* this *enquiry*
this *place*; contenting my ſelfe to lay
two or *three* more generall *Concluſions*,
cerning

...ing this Grand Question, *What time we ... pitch upon as the killing time of the wit-*

The *Conclusions* themselves are these.

CONCL: *That the killing of the witnesses ... in that very three yeares and a halfe, which ... immediately precede the Jewes first stirring:* ...ch is manifestly clear hence, because Da-... 1290 *dayes* which point us to the time of ... *Jewes first stirring*, are concurrent in *their* ... with the *end* of the *time*, *times*, and *a half*, ...ch is the *time* of the *witnesses rising*, as shall ...ade appear in our following Discourse.

To this agrees what I have formerly ...ten upon the Vials. The *rise* of the *wit-*... I have there stated under the *fourth Vial*. ... *drying* up of the Turkish *powers* thereby ...state the Jewes in their *owne land* under ...*sixth*. Now as the *first stirring* of the Jews ... needs be some *little time* before the *sixth* ... is poured out, because their *stirring* is ... I have shewed) the *chief moving cause* to ... *Gentile Saints* to *engage* in this *warre* a-... the Turk: so also it is observable that ... from the *witnesses rise* until the *pour-*... of the *sixth Viall*, shall be but a very *lit-*... the *fourth* and *fifth Vials* being both ... poured out in an *instant* upon the *resur-*... of the *witnesses*, as may be seen with the ...sons thereof in our Discourse upon the

fifth

fifth Viall. Hence in regard the *first* [illegible] of the *Jewes* must of necessity be [illegible] the *pouring* out of the *sixth Viall*, as [illegible] *cause* is before the *effect*: and the *time* betwixt the *witnesses rise*, and the *sixth Viall* is so [illegible] wee may very well conclude that the [illegible] workings among the *Jewes themselves* [illegible] way of *stirring* will be *upwards* even as [illegible] the *time* of the *witnesses resurrection.*

And for this reason, because the *Jews* [illegible] about the *time* of *Romes ruine* (which falls [illegible] the middle time betwixt the 4 and 6 Vi[illegible] be *stirring*, are the *praises* rendred for *Ro*[illegible] *fall* (as is Mr *Cottons* conjecture) expres[illegible] by an Hebrew word, *Hallelujah*, Revel. [illegible] 1, 2, 3, 4.

2 *CONCL: That the killing of the witne*[illegible] *shall be but a little before the downfall of Ro*[illegible] which therfore presently *fals* upon their [illegible]

First, the *Order of the Vials* proves this, [illegible] under the *fourth Vial* the *witnesses rise*, as [illegible] the Vials I have shewed. This *Vial* is pou[illegible] out in an *instant*, and therefore said to be [illegible] *an houre*, *In the same houre the tenth part of* [illegible] *City fell*, Revel. 11. 13. that is, *Germany*, [illegible] of the *ten horns*, and the *very place* (as shall [illegible] pear by and by) where the *witnesses lye* [illegible] is upon their *resurrection* in an *instant* [illegible] off, from being any longer a *horne* in [illegible] christs Kingdome: and then as the *next* [illegible]

in an *instant* too is *Rome* ruined, by pouring out of the *fifth Viall*. So that ruine succeeding *presently* upon the *rise* witnesses, their *killing* must be but a *little*

ndly, this is further clear, *Revel.* 18. where we have the *proud whore* instantly her downfall glorying, *I sit as a Queen* no *widow*, *and shall see no sorrow*. What cause hereof? Anſ. undoubtedly the ve- with the *cauſe* of that *joy* and triumph *Papals* which is expreſſed, by making ſending *gifts* one to another, *Revel.* 11. and what was that, but the *death of* witneſſes, as the Text tells us. Upon this r the *witneſſes*, that had been but a before ſtruggling with her, and like to ruined her, the *whore* is now ſo *imperi-* proud, that as *Nebuchadnezzar* of old, a before his *fall* ſpeaks out, *Is not this great* that I *have built*; ſo ſhe alſo in her pride out, *I ſit as a Queen, am no widow, and* ee *no ſorrow*, as to ſay, I was lately a- I ſhould have been ſpoyled of my glo- been made a widow, and ſeen ſorrow, now it is otherwiſe, my enemies are un- my feet, I am Miſtreſſe and Ruler, there- *I ſit as a Queen*, &c.

And that the *killing* of the *witneſſes* ſhould here noted, is yet more clear, if we conſi-

der,

der, how that as thoſe *words* are ſpoken i
the *preſent tenſe*, and therefore *cannot* rel
to former *paſt boaſtings*, ſo do they admirab
agree in point of *time* to the *killing* of the w
neſſes; for that (as I have ſaid) is to be
the very laſt *three dayes and a half* of the Be
Tyranny, and the *witneſſes* wearing Sac
cloth, which *time* is no ſooner *expired*, but
one of the firſt things *Rome* is *ruined*; acco
dingly this boaſt is *immediately* before Ro
ruine. And therefore obſerve the *words* the
ſelves, and you ſhall find, that even whi
the Whore is in this jolly fit, inſtantly a
unexpectedly comes her ruine upon her, an
the downfall of *Rome* her chief City, Rev. 1
8. *Therefore ſhall her plagues come upon her in o
day, death, and mourning, and famine, and
ſhall be utterly burnt with fire, for ſtrong is
Lord God who judgeth her.* Ver. 10. *For in
houre is thy judgment come.* So *ver.* 17. 19. O
day, one houre, that is from the *time* of her gl
rying, whilſt ſhe is thus *glorying* over the d
witneſſes, up ſtart the *witneſſes*, downe f
Rome.

3 *CONCL: That the killing of the witne
ſes ſhall be in the latter end of the third Vial.*

Two things proved make this concluſio
firme.

1 That ſome Vials ſhall be poured out be
fore the ſlaughter of the Witneſſes.

2 That

That the Vials poured out ſhall be one-
e three firſt.
firſt of theſe is *ſufficiently proved* by Mr.
ork in his *Treatiſe of the two witneſſes*, p.
21, 22, 23. I ſhall not here repeat his Ar-
ents, but refer the Reader to the Author
elfe, with adding this farther word, that
being by *one* of the *ſeven Angels* which
the *ſeven Vials* carried away into the *wil-*
erneſſe, there to have the *interpretation* of the
, is to me a manifeſt *Argument*, that *ſome*
Vials are *poured out* whilſt yet the *woman*
nes in the *wilderneſſe*: why elſe ſhould
Angel of one of the *Vials* carry *John* into
ilderneſſe, there to *learn* the *meaning* of
myſtery, if the true *Spouſe* of Chriſt, to
om he *reveales* theſe *ſecrets*, were not, and
even in the *time* of ſome of the *Vials* abi-
there. Yea let me adde (which will
thing more helpe us) that I conceive
Angel to be *no other* but the *Angel* of the
Vial; my reaſon is, becauſe the *interpre-*
of the *Vials*, which is the thing *revealed*
John, Chap. 17. Chap. 18. *&c.* begins
the *third Vial*, for the *firſt* thing after the
ption of the *whore* her ſelf which is to be
ed, that relates to her judgment, is the
overcoming ſome of the *hornes*, ver. 14.
ich act is to be referred to the *third Viall*,
I ſhall ſhew preſently. And indeed the rea-
ſon

son why in the *explication* of the Vials the *first* are left out, and the *Angel* begins with *third*, is because (as I have observed upon *Vials*, p. 260, 261, 262.) Christ in the *first Vials* is but *regaining* his own, not yet *vading* his Enemies Dominions till the Now because all that *John* in the explication hath shewed him is *onely* the *judgment* of *Beast* and *whore*, which (as I have said) first described, then the judgment pro peece declared; therefore the *two first* are omitted, as being another thing, (I say) Christs getting his own, then judging his Enemy, and he *begins* with *third*, where the *judgment* of the *whore*, work of breaking the *Great Image*, cast downe the *Thrones* of the *Fourth Beast* gins.

This being so, as it teacheth us that discovering time of the *Great whore* in true Colours, and the judgments of God be executed on her, and the glorious King dome of Christ to follow thereupon, is to looked for under the *third Viall*, the Angel that *Vial* shewing *John* these things: So it teacheth us, that under the *third Viall* Church is to be in the *wildernesse*, that *John* is carried *thither* to learne these things But beyond this *Vial* she is *not* to be there also I shall shew by and by. The terme of

of the *womans* being in the *wilderneſſe* ex-
g under the *third Vial*, it hence follows,
the *death* of the *witneſſes*, which is the
ding *time* of that long *term*, ſhould like-
fall under the *third Viall*.

And indeed becauſe the *blackeſt day* one of
, that ever the Church of Chriſt met wth,
befall her under the *third Vial*, in the *lat-*
part of it, therefore (as I conceive) are
glorious diſcoveries of the *judgment* of the
whore, and the *Beaſt* her Enemy, and of
Kingdome of Chriſt following thereupon,
knowne to the *Saints* under the *third Vi-*
to bear up their *ſpirits* in this *day*: it being
way of God with his people, when he
gs any ſore ſufferings on them to fore-
them with, ſomewhat which may make
n able to bear it. This I adde in the ge-
all onely.

I come now more particularly to prove
thing, *viz. That the killing of the witneſſes*
be under the third Viall, at the latter end
of.

My Reaſons are theſe.

Bec: The *Angel* of the *fourth Viall* hath
work committed to him by *ſpecial diſpen-*
over and beſides the powring forth of
Vial (though he performes it together
that) *viz. To give call to, and aſſiſt the*
ſſes riſing. (See my diſcouſe upon the
Fourth

Fourth Viall.) By *consequence* therefore [illegible] *witnesses* muſt *lye dead* in the *latter end* of [illegible] *third*, becauſe the *Angel* of the *fourth Viall* ſooner *begins* to poure out his *Viall*, [illegible] *mediately* they are *riſing*.

2 *Bec:* the *particular acts* of the witneſſes mediately *preceding* their *killing* (which killing therefore is recorded in the next after theſe acts, *Rev.* 11. 6, 7.) ſeem to have a *peculiar look* unto the *three firſt* agreeing with them moſt exactly (according to that interpretation I gave of the whilſt yet I had no ſuch thing in mine both in their ſubjects and effects alſo. Let us compare each with other.

1 The *Subject* of the *firſt Vial* is the *earth*; the *effect*, an *infectious ſore*: accordingly the *witneſſes* are ſaid to *ſmite the earth* that with *plagues* or *infectious ſores*, as often they will.

2 The *Subject* of the *ſecond Vial* is the *Sea*, i.e. the Romiſh Eccleſiaſticall, or Church State: The *effect* of it a *diſcovery* of the to be *corrupt and mortall* accordingly; the *neſſes have a power to ſhut Heaven that it* that is, they ſhall make it appear that the tichriſtian Heaven, or Church State (ſo boaſted of as being the onely Church) dry barren Heaven, affording no rain give life or nouriſhment to thoſe that under it.

The *Subject* of the *Third Viall* is *the rivers* ...*tains of waters*; the *effect*, they become ... accordingly, the *witnesses have a power* ...*waters into blood*. Now these *acts* perfor- ...by the *witnesses* immediately before their ... agreeing so *fully* to the *three first Vials* ... *subjects* and *effects* both; undoubt- ...we are not to look upon this admira- ...*mony*, to be a thing falling by *accident* ...cially considering too, that by these acts ...nesses are said to torment the Papals, ...o. which to doe by Saints and Witnes- ...the proper work of the Vials,) but ra- ...to have its rise in the *alwise Counsell* of ..., who hereby would give his to under- ...that the *three first Vials* are to be poured ...then before the *fourth*, the *death* of the ...*ses* to be expected.

...his Observation confirmes me in two ...

That in *stating our selves* (in my discourse ...Vials) *to be at this present time under the* ...*Vial, I was led to state the thing aright.*

That *the judgment there made of the sub-* ...*and effects of the three first Vials is truth*, by ...of the answerablenesse of the *Vials*, ac- ...g to that interpretation, to the *acts* of ...witnesses immediately preceding the time ...their slaughter.

Reas: because, The *slaughter* of the *wit-*

neſſes is to *fall* in the *intervall* betwixt th
War of the Lamb with the Kings of the Earth
Revel. 17. 14. and the *ruine of Rome*. Thi
war of the *Lamb* is a *Civil war*, a *war* made b
a *Civil ſword*, becauſe it is a *war* made wit
the *Beaſts Civil power*, namely, his *hornes*; an
ſecondly, it is a *civil power*, namely, *ſome*
the *ten Kings*, that are *vanquiſhed* by this wa
He ſhall overcome them— that is, *ſuch* of th
ten hornes, or Kings as ſhall *war* againſt him
(the whole, or all the ten hornes being he
put for a part) and for this reaſon, I con
ceive, doth the *Lamb* at this day goe unde
that Title, *King of Kings*, and *Lord of Lord*
becauſe in this *war* he ſhall *vanquiſh* and tre
underfoot *Kings*, *Lords*, &c.

Now this *war* muſt by all circumſtances
a war *within* the *Vials*,

1 *Bec:* it's the *Angel of one* of the *Vials* th
ſhewes it unto *John*, ver. 1.

2 *Bec:* Chriſt hath ſo *many choſen ones*
companying him in this *war*, which is an
gument that Chriſt had *many* in the world
this day, who had got the *victory* over t
Beaſt, and could ſtand and face him in a wa
like way, which was not till the *work* of t
Vials was *begun*.

3 *Bec:* it's the *immediate forerunner of Ro*
ruine, the ſtory of which therefore comes
in the next Chapter.

being ſo, this *war* can belong to no e- but the *Third Vial*, the *ſubject* of which, ave ſhewed upon the *Vials* is *ſome particular ates and Kingdomes ſubjected to the Beaſt*, i. e. me of the *ten horns*, whoſe *Heads*, *Rulers*, &c. ll by the pouring forth of that *Viall*. Nay muſt be ſo, becauſe (as I have ſaid before) is the *firſt thing* revealed to *John* as touch- the *judgment* of the *Beaſt*, whoſe *judgment* in the *explication* of the *Vials*) begins with *Third Vial*.

Now obſerve in the *intervall* betwixt this , and *Romes deſtruction*, we have the *proud* ore brought in glorying, *Chap.* 18.7. *I ſit Queen*, &c. and what's the *cauſe* hereof, onely the *Victory* obtained now in the *cluding time* of her Kingdome over the *wit- ſes*, as we have already noted. I therefore *clude the ſlaughter of the witneſſes muſt fall in interval.* It in this *intervall*, then muſt it in the *latter end of the Third Vial*; for upon pouring out of the *fourth* they *riſe*; yea *fourth Vial* being to fall upon *Germany* (as pening the Vials I have ſhewed) and *Ger- being* (as ſhall appear) the *place* in the *witneſſes lye dead*, it cannot be thought the *death* of the *witneſſes* ſhould or can under the *fourth Vial*; for how impro- yea abſurd would it be to ſay, Chriſts eſſes by the power of the *Beaſt lye dead* in

Germany, even whilſt Chriſt by his people is pouring out a *Vial* of wrath upon it. It muſt therefore of neceſſity be, ſeing we are to place their *killing* betwixt the *war* of the Lamb with the Kings of the Earth, and *Romes ruine*, that wee ſhould place it towards the *end* of the *third Vial*.

Obj. But it may be ſaid, That the Vials are all to come under the ſeventh Trumpet, for upon the ſounding of the ſeventh Trumpet, it is ſaid, *Thy wrath is come*, Revel. 11. 18. and what *wrath* ſhould this be, but the *Vials of wrath*. If ſo, then muſt the killing of the witneſſes, which appertaines to the woe of the ſixth Trumpet, be paſt and over, and that before any one of the Vials are poured forth.

Anſ. 1. For the *matter* of the Objection it cannot be, *That all the Vials ſhould come under the ſeventh Trumpet.*

1 *Bec:* its expreſly ſaid of the *ſeventh Trumpet*, that *in the dayes when the ſeventh Angel ſhould begin to ſound, time ſhould be no longer*, Chap. 10. 7. But if after his ſounding *all the Vials* were to be poured forth, which already in pouring forth have taken up above 1000 *yeares, time* (even after his ſounding) ſhould be a *great while*.

2 *Bec:* its alſo ſaid in the ſame verſe, that *when the ſeventh Angel ſhould begin to ſound, the myſtery of God ſhould be finiſhed:* but if *all the Vials*

vials, which comprehend within them the whole *myſtery* of judging the *Beaſt*, converſion of the *Jews*, &c. were to be powred out afterwards, then could not the time of the ſeventh Angels ſounding be the *finiſhing time* of myſteries, but rather the *beginning time*. It cannot therefore be that the *ſeventh Trumpet* ſhould comprehend within it *all the Vials*: it is therefore better to ſay that the *ſeventh Trumpet* is *contemporary* with the *ſeventh* and *laſt* vial onely; and indeed they very patly anſwer the one to the other, for

1 Upon the *ſeventh Trumpets* ſounding, it's ſaid, *The myſtery of God is finiſhed*. So upon the *ſeventh Angels* pouring out his Vial, *It is done*, what is that? but the *ſame* with the other, it is *finiſhed*.

2 Upon the *ſeventh Angels* ſounding, the *Kingdomes of this world are all ſubjected to Chriſt*, Revel. 11. 15. now the doing of this is the *proper and peculiar work* of the *ſeventh vial*, as we ſhall diſcourſe on that Vial proveth.

3 The *ſeventh Angels* ſounding is the *time* of *rewarding Saints*, not *ſome* onely, but *all* of them, ſmall and great, *ver.* 18. this comes under *none* of the Vials but the *ſeventh onely*, which comprehends within it the *time* of the *New Jeruſalem*, the *time* of rewarding the *dead* and living Saints.

4 Upon the *ſeventh Angels* ſounding there

are lightnings, and voyces, and thundrings, a
an earthquake, and great haile, ver. 19. Th
peculiar to the *seventh and last vial*, and answ
to the *plague* of it almost verbatim, *Rev.* 1
18. 21. Therefore I say the *seventh Trum*
is *contemporary* with the *seventh vial*, and n
other. The matter of the Objection is ther
fore a mistake.

2 For the *ground* of it, which lies in the
words, *Thy wrath is come.*

Ans. This *wrath* is not to be understood
the *wrath* of *all the vials*, but onely of the l
which becaufe it shall be the *greatest wra*
hath an *emphasis* put upon it, *Thy wrath*, as
Christ had never been angry till now, that i
comparatively the former wrath was bu
Flea-bite to this. Hence (which confirm
our sense) the day of the *seventh vial* (whi
is all one with the Battle of *Armageddon*)
called the *day of Christs wrath*, Psal. 110.
The fierceneſſe of the wrath of Almighty G
Revel. 19. 15. *The day of vengeance.* Esay 6
4. *Of indignation*, Chap. 66. 14. *The great a*
terrible day of the Lord, Joel 2. 31. Mal. 4.
all confirming this, that this *dreadfull time*
the *Lambs wrath* doth more properly rela
to the *last vial* onely, then to *all the vials* in g
nerall.

From all the three former *Conclusions* pu
together, I make up this, *viz.* *That the day*
th

witneſſes killing muſt in all likelihood be alrea-
egun, and not much more then begun. For ſith
our firſt Concluſion their *riſe* muſt be
urrent with the end of *Daniels* 1290 *dayes*,
ch beginning from *Julians* time expire *A.*
1656. as ſee *Generation worke*, part 1. p.
52, 53, 54. And ſith from our ſecond
nclusion, their *killing* muſt be a *little* before
nes ruine, which (for what I have ſaid un-
our firſt) doth in a manner *contemporiſe*
h the *other*. And ſith from our third Con-
ſion, their *killing* muſt be under the *Third*
, which is manifeſt from our diſcourſe upon
Vials to be the Vial we ſtand under at pre-
t. I therefore from the whole conclude
t this black day is in all probability be-
n, and the witneſſes do at this preſent time
dead.

Hence it is a thing we muſt expect that yet
ittle while, until this *cloud* is toward blow-
over, the *work of Chriſt* in the world wil
on but *heavily*, for there is reaſon for it
s I ſhall ſhew anon) that within the *day*
witneſſes lye *dead*, though their *killing* be a
rticular act, an act reſtrained to one place
ely, yet that the *work*, and cauſe of *Chriſt*
generall, ſhould the *greateſt part* of that day
bour under a Cloud.

SECT. VI.

THe *Beast* killing the Witnesses, the Text tells us is *the Beast ascending out of the bottomlesse pit*, ver. 7. of which *Beast* I have discoursed upon the Vials, p. 97, 98, 99, 100. where this *Beast* is proved to be the *Roman Civil and Ecclesiastical State*, or *the Antichristian Magistracy and Ministry*, both laying *heads* together, and joyning *hands* to *kil* the two witnesses of Christ, *viz. The true Magistracy and Ministry*.

And here it is observable that *Antichristian Magistracy and Ministry*, tho *two*, yet are called but *one Beast*, as also *Rev.* 13. last. *One* number is assigned to *both* the *Beasts*; whereas the *Magistracy* and *Ministry* of Christ take them in the *time* of their *Prophecy*, when they are *killed*, or when they *rise*, they are still *two*, and spoken of in the *plural* number. What may be the reason hereof? Ans. Christs *Magistracy* and *Ministry* keepe their *powers distinct*, and therefore they are *two*; Antichrists *mix* their powers and therefore they are *one*. That *Magistracy* and *Ministry* therefore which *weave* and *intermixe* their powers, making and using in a manner but *one* sword, whereas they should do *two*, are neither of them *Christs*, but both the *Limbs* of *Antichrist*; nor are they in the account

account of the Holy Ghoſt *Witneſſes*, but *beaſts* who cals them ſo, *Rev.* 13. yea layes down this as the principal *character* of the *two beaſts*, that notwithſtanding they were *two*, yet did *the one* exerciſe the *others power*, for *the ſecond Beaſt exerciſeth all the power of the firſt*, ver. 12. Now though the *power* of a *Beaſt* is ordinarily ſtronger then the power of a *rationall witneſſe*, yet by how much the *rationall creature* is more *honourable* then the *ſenſitive*, by ſo much are *thoſe* in whō the *witneſſing power* remains, more *honourable* then thoſe, whoſe *power* is onely the *power* of *Beaſts*.

SECT. VII.

AS touching the *Nature* of the *Witneſſes death*; wee are not to conceive thereof as though the ſame were to be a *corporal killing*, which no way agrees with this *Prophecy*, for

1 Such as is their *reſurrection and aſcenſion*, ſuch their *death*; but their *reſurrection and aſcenſion* is not *corporal*, therefore not their *death*.

2 This Killing muſt be ſuch a Killing as that they may in the *time* of their being Killed *lye dead* as *witneſſes*; for otherwiſe, we cannot diſtinguiſh their *killing*, from their *Prophecying*, if we ſuppoſe them in both to give *teſtimony*,

ſtimony, and bear *witnes* for Chriſt againſt the *Beaſt*: But a *corporal killing* of *witneſſes* doth not make them *ceaſe* to bear *witneſſe*, but rather to *bear witneſſe* in a more eminent manner, as hath been before obſerved. It is not a *Corporal killing* therefore which is heere meant.

Queſtion What manner of Death then is it?

Anſw. *A Death* (as I conceive) *Partly Civil*, and *partly Spiritual*.

1 *Partly Civil*, which ſhall be a *deprival* of the *witneſſes* in a very *great* meaſure, if not *totally*, of their *Civil Liberties*, and the *free exerciſe* of their *Religion*. The Godly *Magiſtracy* ſhall be put out of office, and ſo be in no capacity as *Magiſtrates* to *bear witneſſe*; the godly *Miniſtry*, by pænal Laws have their mouths ſtopped, and not ſuffered as *Miniſters* of Chriſt to *bear witneſſe*. This ſhall be their death, as to the Civil part of it.

2 This *death* ſhall be *partly ſpiritual*, and herein (as I conceive) the *blackneſſe of the day* ſhall principally lye, and not in Blood-ſhedding; for obſerve, though the *Beaſt* hath a *will* to this latter, *viz.* to *kill the witneſſes outright*, yet is he not *permitted* to do it, *v.* 9. Now this *ſpiritual death* ſhall conſiſt chiefly in this, *viz. That the witneſſes ſhall all this three yeares and a halfe be ſo left of God, as that they ſhall*

ſhall not have that courage that was in the people of God, all the time of the witneſſes Prophecy; who then did not love their lives to the death, but maintained the truth and oppoſed the Beaſt with their blood: But I ſay now they ſhall want this courage, chooſing rather cowardly to lye down (though ſtript of Liberty and Religion both) as men quite bereaved of ſpirit and life, then boldly, as did their famous Predeceſſors, ſtand up for *Chriſt*, and proteſt againſt the *Beaſt*. And ſuch a *day* as this, is by far a *worſe day*, then to ſee *Saints killed* with the ſword, for whilſt it is thus with them, they are *honouring* their Lord and Maſter, by *bearing teſtimony* though with their bloods, but now they are *ſhaming* of him, yea Religion it ſelfe, by deſerting their Colours.

And the Reaſons why I conceive of the thing after this manner, are,

1 *Rec:* They cannot in *any other way* be ſaid to *lye dead as witneſſes*, which muſt be, becauſe otherwiſe (as I have ſaid) there is no *diſtinction* at all betwixt their *prophecying* and their *killing*.

2 *Rec:* Their *reſurrection* at the end of the *three dayes and a halfe* is by a *ſpirit of life from God* entring into them, *ver.* 11. *i. e.* a *ſpirit of courage and boldneſſe* now to ſtand up for Chriſt and Proteſt againſt the Beaſt, put into them by God, which before was wanting.

There-

Therefore I ſay, the *death* here ſpoken of is not a *corporal*, but *another* manner of *death*, and the *woe* of the *day* ſhall lye more in being *forſaken* of God within this time, then in being *tormented* or martyred by man.

SECT. VIII.

THe place in which the Witneſſes lye dead is not the whole Papal Kingdome, but ſome particular Nation, or ſome one of the ten Hornes.

The Reaſons are,

1 Bec. (as our German Author in his *Cl.* p. 73. hath well obſerved) They are ſaid to *lie dead*, not in the *ſtreets of the great City*, in the plural number, but *in the ſtreet* in the ſingular, *Revel.* 11. 8. *And their dead bodies ſhall lie in the ſtreet* (ἐπὶ τῆς πλατείας) *of the great City.* Noting that their *killing* ſhall be in *one ſtreet*, not in *all* the *Papal Kingdome.*

2 Bec. Upon their *reſurrection* the *whole* City, *i. e.* all the Papal Kingdome is not *overthrown*, but onely a *tenth part*, ver. 13. *And the ſame houre — the tenth part of the City fell.* Now obſerve, *There* where the *witneſſes lie dead three dayes and a halfe*, *there* this time expired *they ariſe*; *where* they *riſe*, in *that place* doth the *Papal power* fall before them, upon their *riſe*, or otherwiſe they could not *riſe*, for

for that power would keep them down: ſo that look *how far* we extend the *killing* and *riſing* againe of the *witneſſes*, ſo *far* muſt we extend the *ruine* of the *Papal power*, and that in the *very ſame* houre they *riſe*. But now the *Great City* or Papal power is not *wholly* deſtroyed upon the *witneſſes riſe*, but a *tenth part* onely fals: therefore the *riſe* of the *witneſſes*, and ſo *conſequently* their *lying dead*, which goeth before it, is not to be looked for *all over* the *Papal Kingdome*, but in a *tenth part* onely. Or thus, we are not to conceive that *all the* witneſſes Chriſt hath, within *any* of the *ten* hornes, ſhall at this time *lye dead*; But Chriſts witneſſes onely in *one* of the *ten hornes*, the death of a *part*, being here put for the *death* of the *whole*, and well may it, conſidering how remarkeable this *death* ſhall be for the *nature* of it.

It would therefore be enquired into, ſeeing that this is to be but in one tenth part, what part or place that is.

Anſw. I have in my diſcourſe upon the Vials, *Vial* 4. affirmed the place to be *Germany*, and I may truly ſay that what I then affirmed more *doubtfully*, I am by looking more intently upon this ſubject of the *witneſſes*, much perſwaded of, and *confirmed* in. One reaſon which ſwayes with me is becauſe the Holy Ghoſt ſeems to ſpeak of the *place* by way of *eminency*,

eminency, as being the moſt *noted* place of the whole Papal Kingdome, *ver.* 8. *The ſtreet of the great City*, i. e. the *noted* ſtreet, the Market ſtreet, or (as I may ſay) the through-fare: ſo *verſ.* 10. *The tenth part of the City fell*, the Originall reads the words with an Article, τὸ δέκατον τῆς πόλεως, *That tenth part of the City*, i. e. the *moſt eminent*, noted part of all the Ten.

Now the place being ſpoken of by way of *eminency*, it muſt be underſtood either in relation to the *Witneſſes*, or the *Beaſt* that kills them, that is, it muſt be either the moſt *eminent* place for *witneſſes*, or the moſt *eminent* Kingdome belonging to the *Beaſt*, one of the two. Now take *either* of theſe, and it doth not ſo *properly agree* to *any* place in all *Europe* as *Germany*; for,

1 In reſpect of *Witneſſes*. Our Queſtion now is not, where at this preſent day are moſt *Witneſſes*; but the thing we muſt look after is, what place that is, which through *all* the *time* of the *Beaſts raigne* hath been the *moſt noted* place for *witneſſes*, and there muſt we fix our Standard. Now that is *Germany*, which in this reſpect (until at this preſent day) hath ever *excelled* all the Nations in *Europe*. The *Witneſſes* there *began* to appear for Chriſt openly againſt the *Beaſt*, before the year 900, againſt whom ſuddenly after was raiſed

raiſed a moſt bloody *perſecution* by the *Beaſt*; which *perſecution* is the higheſt, I can find in any Hiſtory, that was made (to ſpeak properly) by the *Beaſt*. Notwithſtanding this *perſecution* the *witneſſes* (as Eccleſiaſtical Writers affirm) grew and increaſed, and like fire in a thatch ſpread themſelves over *Germany*, and neighbouring Countries. Yea from that day to this, there ever have been, more or leſſe, *witneſſes* ſtanding up, and ſacrificing their lives for the cauſe of Chriſt againſt the *Beaſt* in *Germany*. So that *Germany* it hath been in a manner the *ſeed-plot* of truth, and the very *nurſery* of *witneſſes* throughout all ages.

2 Look upon it in reſpect of the *Beaſt*, and it is alſo the *moſt noted* place, and above all deſerves to be called, *the ſtreet, that tenth part*, by way of *eminency*, being indeed the *principal* ſtreet of the Great City, the *firſt horne* of the *Beaſt*, the *chief* Kingdome of the *fourth Monarchy*, as under *Antichriſt*, as ſaith my worthy German Author in his *Cl.* p. 78. giving theſe three Reaſons for it.

1 *Bec.* It's called the *Roman Empire*.

2 *Bec.* It is, as it were, *a figure and Image of the old Roman Empire*, having ſeven Heads, in regard of the ſeven Princes Electors, and ten Provinces, in reſpect of the ten Circles into which it is diſtributed.

3 *Bec.*

3 Dec. The *Head of the German Empire* hath *ſtill the name of a Roman Emperour*, and hath the *preeminence* above all other Kings adhering to the Papal State.

And truly when I caſt mine eye upon what hath about half a year, or three quarters of a year ago been done in *Germany*: and alſo how the *Saints* there ſeem at preſent *bereaved* of life, lying down and couching under their burden, it appears to me, the time place and thing compared together, to be more then an ordinary diſpenſation.

And farther let me ſay, though the *Saints* there at this day ſeem to have *loſt* that *noble ſpirit* that was in their *Anceſtors*, who for Chriſts ſake loved not their lives unto death: yet ſurely this Conſideration that they are the Children and off-ſpring of thoſe famous bleſſed *Witneſſes*, who with undaunted reſolution appeared for Chriſt, when our Forefathers, yea and the whole world wondred after the *Beaſt*, ſhould not a little draw out the Bowells of our Compaſſion toward them.

Notwithſtanding what I have ſaid of *Germany* as the place, yet let me adde this in the Concluſion, that I conceive withall, that *the condition of the people of God in other places will not be ſo proſperous, but a cloud will be upon them, their comforts and expectations, a great part*

the greatest of this time: for though the *blackneſſe* and *blackneſſe* of this *cloud* is to hang *Germany*, yet may it not be thought, but that ſo *great* a *cloud* will caſt a *ſhadow* farther, and thereby *afflict* at the ſame *time*, though not the ſame *meaſure*, the people of God elſe-where.

And indeed it is very reaſonable to think ſhould be ſo: for if when but a member ſuf-in the natural body, all the Members ſuf-ith it, then ſurely when not a Member one-y, but a principal part of the myſtical body under ſo ſore a preſſure as the body of hriſt never before lay under, cannot wee ink the other Members ſhould at that time ve ſuch cauſe of rejoycing, as thoſe who no ſmart at all. How could there then ſympathy in the myſticall body?

Nay it is not only reaſonable, but a thing great concernment & ſpecial uſe it ſhould be, to the end the other Members by feel-ſmart and anguiſh, from a few onely of ſcattered drops lighting upon them, ight hereby be made the more ſenſible of condition of their fellow-brethren, who under the furious rage of the Tempeſt; alſo might from hence be ſtirred up to loud to the Father of mercies, for their brethren, who now being Thunder-ck, have for the preſent neither ſenſe, nor

life in a manner, and so cannot cry for themselves.

SECT. IX.

TWo things we have in an *especiall manner* noted by the Holy Ghost, both which concern the *Witnesses*, and are to have their fulfilling within the *three dayes and a halfe* of their *lying dead*.

First, *They of the people kindreds Nations and tongues, see their dead bodies three dayes and a halfe, and will not suffer their dead bodies to be put into graves*, ver. 9. The *putting* of the *dead bodies* of the *witnesses* into *graves*, notes a *corporal death*, it being Scripture phrase to put the *grave* for *bodily death*, 1 Cor. 15. 55. 1 King. 14. 13. 2 King. 22. 20. This would the Beast do but he is *hindred*.

Here a *Controversie* ariseth, *Who these people kindreds nations and tongues should be*. Some will have them to be the *Popish party*; some, a *reformed people*: if the *one*, the *act* is an *act of disfavour*, if the *other*, of *favour*. Both these opinions you may see with the reasons of either, laid down by Mr *Woodcock* in his Treatise of the two Witnesses; who himself is for the first, that they are the Popish party. To bring here the Arguments on both hands in the Touchstone, would be more tedious than pro-

profitable, in regard the thing it ſelf is not a matter of ſo great moment, but that without any prejudice to all my other principles, there may be an allowance of different conjectures; and therefore to make a great contention for a little gain, I ſhall not do it, for it will not quit time and coſt.

I ſhall therefore onely offer to conſideration my own thoughts hereof, *viz. that neither the Popiſh party, nor a reformed people, properly ſo called, or ſo eſteemed by Chriſt, are here meant:* but indeed a *third party*; a *party* that cannot properly be ſaid to *worſhip the Beaſt*, becauſe him they diſown: Nor a *party* that may properly be called a *reformed people*, becauſe Reformation is a thing they have little regard unto: But if you would ſee them in their proper *Character*, they ſhall be perſons of a *worldly intereſt*, or to ſpeak plainly, *pure ſtate*, who walking by the *rules of State-policy*, will neither profeſſedly owne the cauſe of Antichriſt, nor Chriſt, beyond theſe principles: And therefore very emphatically hath the Scripture (as ſeemes to me) ſet them forth by *people and kindreds and Nations and tongues*, which as it is a middle name neither *religious* as the name of the *worſhippers* of the *Beaſt*: nor ſo *honourable* as that of the *witneſſes*: ſo doth it excellently agree to ſuch perſons, whoſe main deſigne is a meer *worldly intereſt*:

tereſt: for of ſuch the great thing in their eye is the *good of Common-wealths*, the *regulating and ordering the affaires* of people and nations and kindreds and tongues, and though they may owne and favour the cauſe of Chriſt, yet will they not appear for it a ſtep farther then will ſtand with *nationall intereſts*, the *good of people*, and *nations*, and *kindreds*, and *tongues*. Now ſuch there ſhall be in the world in the *time* the *witneſſes lye dead*, who ſhall take notice of the *witneſſes* ſlaughter, and have a cast of their eye that way, and by their power ſo far awe the *Beaſt*, as that he ſhall not ſatisfie his luſts upon the *witneſſes*.

Secondly, Beſides theſe *we have another ſort of people ſpoken of*, who formerly being ſuch as were *tormented* by the *witneſſes* in the *time* of their *prophecy*, ſhall now upon their *death* be *joviall*, make *merry*, ſend *gifts* one to another as hoping they are now *delivered* from the *danger* they feared they ſhould ſuſtaine by the Witneſſes. Theſe are called *the dwellers on the Earth*, ver. 10. *And they that dwell upon the earth ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe these two Prophets tormented them that dwelt on the Earth.* The phraſe needs no other interpretation then what we have, *Chap.* 13. 8. *And all that dwell upon the Earth ſhall worſhip him*, i. e. the *Beaſt*. ver. 14. *And deceiveth them that dwell*

the Earth; clearly ſhewing that the *dwellers on the earth* are the *Popiſh party*, ſuch as worſhip the *Beaſt*, and are deceived by him.

These as well as the other ſee the *witneſſes dead*; The difference is, the other ſee them with an *eye of care*, and ſome kind of pitty; theſe with an *eye of ſcorn* and triumph. Hence is ſaid that at the Witneſſes riſe *great feare fell on them that ſaw them*, ver. 11. wch words relate to theſe *latter ſort* of beholders, who therefore *ver.* 12. are called *enemies*, theſe at the *witneſſes riſe* ſhall *fear*, why? becauſe having been *tormented* by them before, they ſhall now expect the ſame againe.

The demeanor and carriage of this latter ſort of beholders, ſet forth by their *rejoycing*, making *merry*, ſending *gifts* one to another, &c. hath ſometimes made me conceive that there ſhould be within theſe *three dayes and a halfe*, a *great calm* upon the Nations, *i.e.* they ſhould lay aſide warre and ſtrife, at leaſt in a great meaſure, in compariſon of what was in the dayes immediately before: for a time of *peace and war*, when every man ſees his *intereſt* going to wrack, is not a time of *rejoycing* and *feaſting*, eſpecially with the *dwellers on the earth*, who ſerve no other God, nor mind nothing elſe, but their luſts and intereſts, but a time of *howling* and *mourning*,. Withall the fall of the *proud whore*, Revel. 18.7. (Of

which I have ſpoken before) ſeems ſome what to countenance this, for grant her c have *killed* the *witneſſes*, yet if when this i done, her followers were *killing* one another and her outward ſtrength *tearing* it ſelf in pie ces, ſhe ſhould have but *little cauſe* to boaſ But ſhe boaſts, and that in ſuch manner, a ſeems to me to argue, that ſhe hath her ene *mies* that before ſhe *feared* under her *feet*; an her own *ſtrength* alſo, which before was *bro ken* and divided, *united:* which two thing do wonderouſly lift her up, and make h conceit her ſelfe (as indeed ſhe is in an out ward way) ſtronger, and more faſt in h ſeat then ever. And as her boaſting ſeems t argue, this generall peace ſhou'd not be ti towards the end of the three days and a hal for this boaſting of hers is the *immediate* for *runner* of her ruine, which comes in upon h inevitably, upon the *witneſſes riſe*.

And to this it's not improper to adde t opinion of that eminent Servant of Chri Mr. *Archer*, in his *Perſonall Raigne*, Print *A. D.* 1642. who ſpeaking of the ten horn giving up their power to the Beaſt, *Rev.* 1 12, 13, 17. ſaith thus, ‘*Here is a double* ‘*ving up of their power to the Beaſt ſpoken of,* ‘*yet they may ſeem both one, but will be found* ‘*him who ponders them, at two diverſe and ſev* ‘*rall times. For in the former its onely ſaid th*

and one mind to give their power to the Beast, i.e. (*saith he*) *they were at that time all alike ignorant and superstitious, and so the Papacy easily devoured them: but in the latter place its said, God put it into their minds to agree, and doe it*, i. e. *at that time they were not all alike, some of the Kingdomes had light and reformation, and had withdrawne from* Rome: *yet by some speciall overruling providence* (*in respect of which its said God put it into their hearts*) *they who had departed from Popery, shall revolt, and by some agreement or Covenant with the rest, all joyntly shall again give up their power to the Beast. So that* (*saith he*) *this act differs much from the former, and seems to be a second act of the Ten Kings, that is, of so many of them as were revolted from the Papacy: and it also appears to be so, because it is made the forerunner & the immediate foregoer of Romes ruine, but the former giving up was at the beginning of the Papacy.* Hitherto the very words of Mr. *Archer* that eminent Witnesse of Christ, who for the testimony of Jesus, died in Exile, fourteen or fifteen years agoe. *Pers. Raigne*, p. 50, 51.

Now this testimony is the more remarkeable as to us at this day, by how much the *rising up*, *v.* 17. (which he Comments upon) followes that *remarkeable war* betwixt *the Lamb* and the *Kings of the Earth*, which our eyes have seen, but the worthy Author

lived not to ſee it. Yet let me adde this, tha
I doe not conceive with the Author, that thi
giving up of power to the *Beaſt*, ſhall be a revol
ing of all the ten hornes to Popiſh Religion, fo
the *power* here ſpoken of, that is *given up t*
the Beaſt is *civil power* only, (that being pro
perly the power of the horns) which by wa
of League or Covenant with the Beaſt, o
thoſe who are confederate with him, may b
given up to him, and yet no receiving no
embracing Romiſh Religion.

From theſe grounds it is a thing conjectu
ral, that a *generall peace ſhall be in that part o*
the world, commonly called Chriſtendome, within
the time of the three dayes and a halfe.

My firſt thoughts hereof were, whilſt I
conſidered this eleventh Chapter onely, that
this peace ſhould be ſo generall, as to take
in all thoſe Nations that were formerly un
der the power of the *Beaſt:* but ſince the
time I weighed, and compared with the
truth of this Chapter, the truth laid down
in the twelfth and fourteenth Chapters, it
hath been a Queſtion with me, whether that
people whom the Holy Ghoſt ſets forth by
that title of the *remnant of the womans ſeed*,
Revel. 12. 17. ſhall not be excluded from
this agreement. One of theſe two (I ſup
poſe) we may conclude upon, that either
they *ſhall be excluded*, or ſhall *renounce* this
Covenant

Covenant with Hel, before the *three dayes and* halfe are completely *expired*; for the Dragon at the end of the three dayes and a halfe makes war upon them. Which of these two will be, time will determine; but being more and more perswaded every day, that Christ is coming on upon his people apace, I shall not cause this little Book to wait to see the issue.

SECT. X.

THe *three dayes and a halfe* fully expired, the *dead Witnesses rise* again. The thing that put them upon their feet, is said to be *a spirit of life* from God entring into them, *vers.* 11. *And after three dayes and a halfe, the spirit of life from God entred into them, and they stood upon their feet.* i. e. A Spirit of *boldnesse* and courage, *zeale* and *undaunted resolution* to appear for Christ against Antichrist, whatsoever it cost them, shall now fall upon them, so that live or dye having so good a Cause, they'l no longer be Cowards, and lurch their Colours; but in the name of the Lord into the field they will goe, and see whether the Beast dare appear against them.

Quest.

Queſt. It will be here worth our enquiry, Whether this Noble Heroick Spirit ſhall come upon them from God immediately, or whether it ſhall be wrought in them mediately by ſome means.

Anſw. I conceive that look as the *killing* of the *witneſſes* is partly *mediate*, being cauſed by the *Beaſt*, partly *immediate*, being deſerted by *God*; ſo ſhall their *reſurrection* alſo, that it may *anſwer* to their *death* be; *i. e.* this *ſpirit of life* which ſets them upon their feet ſhall be wrought in them, *partly mediately*, by ſome means that ſhall be uſed to that end, and *partly immediately*, by Gods accompanying thoſe means with a more then ordinary power and efficacy, for the effecting this glorious worke. So that Gods hand ſhall be much more viſible in the thing, then the meanes it ſelfe, though yet meanes ſhall be uſed.

Now as for the means, I apprehend it ſhall be ſome *loud Call* that ſhall be given to the *witneſſes* from *ſome Saints*, from out of ſome other place, who ſhall be very *ſenſible* of their condition, and ſhall have it ſtrongly ſet home upon their hearts, that the *time* is come in which they are to *ariſe*. This Call ſeeme

to

to me, to be that *great voyce from Heaven*, which bids the *witnesses come up hither*, *ver.* 12.

Now the reasons why this *voyce from Heaven* is brought in *after* their standing upon their feet, and not *before*, may be these.

1 Because the *immediate hand of God* in putting life and courage into the *witnesses* to answer their *Call*, shall be a thing (as I have said) much *more* remarkeable and visible then the *Call*: and therefore is that named *first*, and the *whole* of their *resurrection* seemingly *attributed* thereunto.

Or 2 because (which I rather judge) it is very likely that *the Call given them* shall be a *continued Call*; not a *Call* to rise onely, but a *Call* to some *higher worke*, which *worke* is here set forth by the phrase of *ascending up to Heaven*; which notes thus much to me, that the *instruments* who shall give the witnesses this *Call*, being themselves a more *refined* people, in which respect their *voyce* is called a *voyce from Heaven*, they shall not onely *call* upon the Witnesses to arise, but when they are up follow them still with their *Call* to come up *higher*, into that state they themselves are in, therefore they say, *Come up higher*, i. e. shake off all Antichristian defilements, worldly interests, as you have seen us do: and now let us be no longer *two*, but joyne

joyne as *one* to ruine the whore, and carr on the work of Chriſt in the world. No becauſe this *Call* ſhall be a continued Ca therefore mention is made of it, onely in laſt and more glorious act, which indeed fo lowes the witneſſes ſtanding upon their fee and the firſt is omitted.

If you ask me, who theſe inſtruments ſha be? I anſwer, the ſame with the Angel o the fourth Vial, for what I have ſaid in open ing that Vial. And farther, they ſhall be tha remnant of the womans ſeed that the Hol Ghoſt hath Characterized, *Chap.* 12. 17. O whom I ſhall diſcourſe more fully in th two following Chapters.

CHAP.

CHAP. II.

Setting forth yet farther the State of the Two Witneſſes, *within their Prophecying time, and the time of their being Killed, from* Revel. 12.

SECT. I.

HAving in the foregoing Chapter treated briefly of the *Two Witneſſes*, by way of opening part of the eleventh Chapter of the *Revelation*, it will not be impertinent in this, for the

the farther clearing up of this great truth, adde my own thoughts concerning the 12 Chapter likewise.

This twelfth Chapter is on all hands interpreted to be a *Prophecy of the state of the Church, within the time of the Dragons rule, the time before the rise of the Beast*; and accordingly the things here foretold are judged to have their compleat accomplishment within the first 400 *yeares* after Christ.

I must confesse when I consider how handsomely following this *opinion*, we have the whole *Prophecy* of the *Revelations*, from the time *John* wrote, even unto the time of Christs second coming, consisting of *three* distinct *periods*, comprised within 3 Chapters, *viz.*

1 The *state* of the Church within the *first period*, under the *Dragons* rule, *Chap.* 12.

2 The *state* of the Church within the *second Period*, under the Government of the *Beast*, Chap. 13.

3 The *state* of the Church, under the *witnesses risen*, from the *end* of the *Beasts* raigne, untill the *time* of Christs Second coming, (where begins a fourth period, *viz.* of the 1000 years) *Chap.* 14.

I am by this single consideration more inclined to be of the common opinion, as to this twelth Chapter, then by any thing that hither-

herto I have found laid downe for the
ne, by the Authors and Aſſertors of it;
o urge not this as an Argument, nor in-
d can they, becauſe (as I ſhall hereafter
w) they make application of the four-
nth Chapter, not to the *third period*, but
other *time*: and as for what is commonly
ged, there is nothing in it that I can ob-
ve, that ha's the force of an Argument, but
at is founded upon begged principles.

Yet muſt I alſo acknowledge, that altho
s *conſideration* I have now *hinted*, could I
ke it out to my ſelfe, would *ſway* very
ch with me: yet hath it the leſſe *weight*,
how much I cannot ſatisfie my ſelf, that
ch a *Tripartite diviſion* of this *Prophecy* ſhould
here intended. And my reaſon is, becauſe
find ſomething in this *twelfth Chapter* (wch
the Prophecy of the Dragon) running
wn even into the *time of the Beaſt*: for the
e of the *Beaſt* doth, yea muſt begin with
beginning of the 1260 *dayes*, as hath been
fore proved, *Chap.* 1. *Sect.* 2. Now ſuppo-
g the *time, times, and a halfe* to be *equivalent*
the 1260 *dayes*, yet it is *clear* from the *Pro-*
y it ſelfe, that ſome *attempts* are made by
Dragon after the *time, times, and a halfe*
begun: as,

1 The *caſting water* out of his mouth as a
od after the woman, *ver.* 15.

2 The

2 The *attempting a war* after this upon t
remnant of her ſeed, *verſ.* 17.

Both theſe things (I ſay) are done af
the *Beaſt* was come into the world, and ther
fore may not be applied to the *time* of t
Dragons rule, which ceaſed upon the *Bea*
coming in, he then reſigning his power, ſe
and great Authority to the Beaſt, *Chap.* 13
If therefore we may *extend* this *Prophecy* t
tle *time* downwards into the *Beaſts* Kingdo
after the *Dragon* had ſurrendred to him, I ſ
no reaſon why we may not as well ext
it quite through the *Beaſts* Kingdome, for t
former order, yea and the common metho
too, is as much broken by the one, as by th
other. Nor indeed can I ſee, unleſſe we con
downwards to the *expiring* time of the *Bea*
Kingdome, where a people, after the 126
dayes were begun, will be found, that ha
(rightly interpreted) theſe two Characte
upon them, that the *remnant of the woma*
ſeed, which the *Dragon* makes war upon; a
deſcribed by.

And as theſe *Conſiderations* have gravell
me as to that *opinion* which makes *applicati*
of the things here foretold to the *time* of t
Dragons rule: So by other *Conſiderations*
am induced to think that the *Prophecy* of th
Chapter doth bring us down to the *very* e
of the *Beaſts* Kingdome, the *expiring* time o
th

42 *months*: and that indeed the laſt verſe of this Chapter, being joyned to the firſt of the fourteenth, and ſo deſcending; we have in theſe two Chapters alone (the thirteenth being cut off) all the aforeſaid *three Periods*. That of the *Dragon*, and the *ſtate* of the Church within that Period, ſet forth in the five firſt verſes of this twelfth Chap. 2 That of the *Beaſts* 42 *months*, or 1260 dayes, and the *ſtate* of the Church within that time, from *v.* 6. to the end. 3 That of the *witneſſes* riſen, or the *ſtate* of the Gentile Churches from about the time of the *witneſſes* riſe, until Chriſts ſecond coming, *Chap.* 14.

And according to this method, as this 12 Chapter, and the 14 linked together, do run *parrallel* with the whole of the 11, which treats of the *witneſſes*: ſo this 12 Chapter alone runs *parrallel* with ſo much of the 11, as brings us to the end of the 1260 *dayes*, one-ly ſome things handled there, are omitted here; and ſomethings omitted there, are handled here; both together making the Prophecy of the *witneſſes* prophecying and kil-ling time complete.

And farther as ſo much of the *Prophecy* of the eleventh Chapter, as refers to the 1260 dayes, joyned to, and compared with this twelfth, makes the *Prophecy* of the 1260 *days*, or ſecond period, ſo far as the ſame reſpects

the *witneſſes* complete: ſo that which follows in the 11 Chapter, after the 1260 *dayes* are expired, joyned to, and compared with *Ch.* 14. makes the *Prophecy* of the third period, or the *time* from the *witneſſes riſe* till Chriſts coming, full and complete alſo. But now becauſe the things done throughout the ſecond period, have a ſpeciall *relation* as well to the *Beaſt*, as the *witneſſes*; which *Beaſt* tho named, *Chap.* 11. 7. and his time of continuance alſo ſpoken of, *v.* 2. had not been as yet particularly deſcribed (the Holy Ghoſt hitherto having been chiefly intent to ſet forth the condition of the witneſſes and woman) that therefore the things concerning this *Beaſt* might neither be paſſed over in ſilence, nor brought in promiſcuouſly with the other, which would have bred confuſion, the Holy Ghoſt paſſing over this ground againe, and being come to the end of the 1260 *dayes* makes a breach, by disjoyning the 12 and 13 *Chapters*, to make way hereby for a deſcription of that *Beaſt*, which in a more ſecret manner acted by the *Dragon*, ſhould rage and make war againſt the Saints, cauſing them hereby to continue in the wilderneſſe all the 1260 *dayes*; telling us what manner of *Beaſt* this *Beaſt* ſhould be, whence he ſhould receive his power at firſt, what he ſhould do with it, and how long. That the *Dragon* who was open-

worſhipped before, ſhould in a more ſe-
way be worſhipped ſtill under him, &c.
theſe things with many other particulars
lating to this *Beaſt*, being handled as it were
the nature of a digreſſion, *Chap.* 13. there
a returning againe *Chap.* 14. 1. to that
int where the diſcourſe was broken off,
hich now is carried on without interrup-
on to the end, and the time of Chriſts co-
ing.

The reſult of all in brief is this: *That the and the* 14 *Chapters are but a more full repe- of the* 11, *and that in theſe two Chapters ed together* (leaving out the 13) *we have e three periods from Johns time untill Chriſts nd coming.* viz. The *period* of the *Dragons* ; the *period* of the *witneſſes* in ſackcloth, the *woman* in the wilderneſſe; the *period* e *witneſſes riſen*, completely and orderly dled. And that the 13 Chapter is no o- , but a going *over againe* (for the clear- up another ſubject referring to this time) *ſecond period*, bringing us down the third to that point, which twice before, once 11. and againe in the repetition *Chap.* we are come unto. In a word, that the *verſe* of the 12 Chapter, and the *firſt* of , are in *time* and *order* immediately to each other; and therefore the *appearing Lamb* upon *Mount Sion* wth the 144000

to be the *immediate consequent* of, and indeed a thing caused by the *Dragons* attempting war, at the very end of the 42 *months*, or 1260 *dayes* upon that *holy remnant* of the woman's seed.

And indeed according to this method (leaving out the 13 *Chapter*, which is a Prophecy more relating to the Beast, then the woman) we have in the 12 & 14 Chapters excellently set forth the *three-fold state* of the woman or true Church, according to that *three-fold period* she passeth through, from the time *John* wrote this Prophecy, untill Christs second coming. 1 We have the woman *walking* in *her primitive purity*, clothed with the Sun, having the Moon underfoot, on her head a Crown of 12 stars, *Chap.* 12. 1. This was the *state* of the Church within the *first period* before Antichrist crept in. In this estate, she is persecuted by a *Great Red Dragon*, ver. 3. i. e. by the Pagan power of the Roman Empire. 2 We have the *woman in the wilderness*, v. 6. to the end. This is her *second state*, after Antichrist was come forth, and had placed himself in the Temple of God, then the woman the true Church withdrawes, retires her self into a corner. In this *estate* she suffers by the *Beast*, and towards the *end* of it is persecuted again by the *Dragon*. What this *Dragon* is, and how different from the former, I may shew hereafter,

reafter. 3 We have the woman *come out of* wildernesse *againe*, and triumphing, being now delivered from the *Beast* & *Dragon* both, treading these her enemies underfeet: This her *third state*, and is set forth *Chap.* 14. which (as I have said) is but a continuation of the Womans History, from the point of time where the 12 Chapter ends, untill Christs coming.

This Method, as it doth not so far as I am able to discern infer any absurdity: so doth not a little conduce to the clearing up the whole of these four Chapters (which appear unto me to be the most knotty peece to carry a right Method through in this Book) yea, and many other Apocalypticall Mysteries depending upon these; and farther doth help us to the knowledge of some usefull truths, which lye obscured and buried through a mistaken order.

And indeed when I consider, That as *Ch.* 11. presents us with two mysticall numbers, one of 1260 *dayes*, the other of *three dayes and a halfe*: so also doth *Chap.* 12. with 1260 *dayes*, ver. 6, and a *time times and a halfe*, v. 14. now that in either Chapters betwixt these two *times*, mention is made of a *war*: and further, how that as the *witnesses*, *Chap.* 11. 9. within the *three dayes and a halfe*, have the people, kindreds, nations and tongues be-

friending them: ſo likewiſe the *woman*, Ch 12. 16. within the *time times and a halfe*, hat the earth befriending her: I ſay, when I hav conſidered this, I have ſometimes wondre that none ſhould attempt a way, to mak theſe two which carry ſo great a likelihoo to run parallel; but ſhould without an farther enquiry, conclude the 11 Chapter t bring us down to the *end* of the *Beaſts* raign yea lower, and yet the 12 to bring us but t the *beginning*.

SECT. II.

BEſides our grounds laid down in the for mer Section, that which yet farther pre vailes with me to decline the common-roa is, that *I cannot upon a rationall account ſatisf my ſelfe, that the time times and a halfe, ſhoul be the ſame with the* 1260 *dayes*: and in ca a flaw be found here, all that is or can be ſai for the generall Tenent will amount to no thing: for if the *time, times, and a halfe* be *diſtinct* number, and not to be interpreted t the 1260 *dayes*; then of neceſſity cannot th things ſpoken of in this Chapter, be *applic ble* to the *time* of the *Dragons* rule, or any *tim* before the *Beaſt* aroſe; but muſt be brough down much lower, into the *time* of the *Beaſt* Kingdome.

Now

Now that the *time, times, and a halfe* ſhould a number *diſtinct* from the 1260 *dayes*, appears to me upon theſe Reaſons.

1 *Becauſe* the *different expreſſions* uſed of the *womans abode* in the *wilderneſſe* the firſt and the ſecond time, argue them not to be *one* and the *ſame*, but two *diſtinct* numbers; for,

1 Of her *firſt* going into the *wilderneſs*, the 1260 *dayes* it is ſaid, *ver.* 6. *The woman fled into the wilderneſſe where ſhe hath a place prepared of God.* Of the *ſecond the time times and a halfe* it is ſaid, *She fled into her place*, ver. 14. as ſeeming to intimate her having been there before.

2 Of the *firſt*, it is ſaid, *They ſhould feed her*, ver. 6. noting a feeding by *inſtruments and means*; ſhe ſhould have the enjoyment of inſtruments, means and Ordinances, tho in a low and *mournfull* condition all this time. Of the *ſecond*, it is ſaid, *She is nouriſhed*, ver. 14. noting that God by ſome *immediate way* of working would all this time keep a principle of grace alive in his, tho they ſhould lye as dead, taking little or no food outwardly, by inſtruments, means or Ordinances.

2 *Becauſe* the *Dragon* by the *war in Heaven* being caſt down to the *earth*, is ſaid to have *great rage*, ver. 12. becauſe he knoweth he hath but a *ſhort time*: but if this *war in Heaven* were at the *beginning* of the 1260 *dayes*, as

holds the common opinion, which make application of this to *Conſtantines* warre, ſhould then have a *long time*: if after they were begun then muſt the *time, times* and *halfe* which are the conſequent of this warre be a *diſtinct* number from the 1260 *dayes* which is the thing I am proving.

And certainly the calling of the time a time and a half, a ſhort time, muſt be with reſpect to the forementioned *time* of 1260 *years*, which was a *long time*: and if ſo, then will it follow, they cannot be *one* and the *ſame* number.

3 *Becauſe* the *firſt going* into the *wilderneſſe* is leiſurely, by *degrees*, as the *Beaſt* by little and little crept in, being not ſo much a forced act, by outward violence offered to her, as a voluntary act, the woman retiring herſelf into a corner, that ſo by a ſeparation ſhe might be kept pure, and free from the defilements of that *Beaſt* ſhe ſaw now riſing. But the *ſecond* is on the *ſudden*, and ſhe is forced to it by the exaſperated rage of the *Dragon*; and therefore ſhe hath given to her *two wings of a great Eagle*, v. 14. to note her *quick* and *ſpeedy* flight, leſt ſhe ſhould be deſtroi'd by the *ſerpent*.

4 *Becauſe* upon the womans *firſt going* into the *wilderneſſe* the earth was *no friend* to the woman; but rather the Barbarous Nations invading the Roman Empire did prove her Enemy, by aiding the *Beaſt*, and giving

their

ſtrength to him. But now upon this ſe-
going into the *wilderneſſe* the earth is the
mans friend, and ſwallows up the flood the
pent caſts out of his mouth, to cauſe the
man to be carried away therewith, *verſ.*
16. agreeing to that *Chap.* 11. 9.

Theſe things added to the former grounds
method, perſwade me to think, that the
times, and a halfe, ver. 14. are *not* the
with the 1260 *dayes*, ver. 6. but a *di-*
number, and in a word the *very ſame* with
three dayes and a halfe, Chap. 11. 9. ſigni-
ing *three yeares and a halfe*, a time notes one
r, times in the plurall number two years,
lf a time, half a year; in all three years
a half: and to put a time for a year, is
well Scripture phraſe as a day for a year,
Dan. 4. 25. it is ſaid of *Nebuchadnezzar*, he
uld eat graſſe like Oxen till ſeven times
ould paſſe over him, *i. e.* ſeven years.

SECT. III.

Gainſt this it may be objected. This can-
not be, becauſe, the *war* ſpoken of here
ich *precedes* the time, times and a half;
that war *Chap.* 11. which *precedes* the
dayes and a half, are *vaſtly different.*

That *war* againſt the *Saints* is headed by
Beaſt: but this by the *Dragon.* Anſ. This

difference

difference will be *none* at all, let but this be considered, that *Chap.* 11. speaks of the *state* or *power* acted by the *Devil*, but *Ch.* 12. of the *Devil* as *acting* that *state* or power. If this answer be not sufficient, he that shall observe our future discourse, may find a farther, and more full.

2 In that *war*, Chap. 11. the *Beast* overcomes, but in this is *overcome*, and the *Dragon* cast down. *Answ.* True the *immediate* success and issue of the *war* Chap. 12. is the vanquishing of the *Dragon*, and casting of him out; but yet the *conclusion* of the day is, the subtil *Dragon* though cast out to the earth finds a way and means to persecute the woman, and to drive her into the wilderness, notwithstanding immediately before she had vanquished him, and cast him out. *ver.* 13. *And when the Dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.* vers. 14. *And to the woman were given two wings of a great Eagle that she might flee into the wilderness* — In *conclusion* therefore the *Dragon* (or the *Beast* acted by the *Dragon*) *overcomes*, and so as to drive the woman upon this *war* into the *wilderness*, and that for a *time, times, and a halfe*; which is no contradiction at all, but rather a more full opening of that *war* which is hinted Chap. 11. 7. as the immediate *forerunner* of the three

days

yes and a halfe. Onely the *witnesses* victory first over the *Beast*, is passed over in silence, Chap. 11. and the *Beasts* overcoming and killing them, the thing expressed: but *Ch.* 12. their victory over the *Beast* is recorded first, and yet afterwards his persecuting of them, and driving them into the wilderness for a *time, times, and a halfe:* or *three dayes* & *a halfe.*

If now the Question be put what war I conceive this to be?

Answ. I judge it to be the *war* made by *Gustavus Adolphus* in *Germany*, which *war* for the remarkeablenesse of it, hath been by many accounted the pouring forth of a *Vial:* but tho (for some Reasons I have given in opening the Subject of the Second Vial) it could not be so; yet was it as remarkeable under another *consideration*, namely, as it was a *forerunner* of the *witnesses* being *killed.* The Reasons of this my conjecture are,

1 *Because* the *time* of this *war* agrees exactly to the *time* of that *war*, which is the *forerunner* of the *death* of the *witnesses*, that *war* is a war in the *finishing* time of their *testimony*, that is (as before we have observed) in the last 60 *dayes* or yeares of the 1260; which properly is the *concluding* time of their *testimony*: accordingly this *war* made by *Gustavus Adolphus* fell out *within* that time.

2 Be-

2 *Because* this *war* must be supposed to be *such* a *war* as shall be *headed* by some *eminent* Christian Head on the one side, raised up, and acted by Christ; which *Head* is therefore represented by *Michael*, *i. e.* Christ himself who acts him: and the principall *Head* of the *Beast* on the other, set on, and acted by the *Devil*, and therefore represented by the *Dragon*. Now this can be applied to *no other* war, so aptly as to the *German* war: for where hath there ever been since the first rise of the *Beast* the like, *viz.* of a *war* betwixt him, and the profession of the true Religion, headed by the *Beast* himself of the one side, and a religious godly Prince of the other.

3 *Because* this *war* which precedes the *killing* of the *witnesses* must be such a *war*, as shall have great *acclamations of Saints* going along with it, and great expectations founded upon it, and that both as touching their deliverance from Antichristian bondage, and also concerning the setting up of Christs Kingdome by it. Therefore they cry, *ver.* 10. *Now is come salvation and strength, and the Kingdom of our God, and the power of Christ*, i. e. Now the day of our deliverance, of *Babylons* downfall is come: Now the Kingdome of the Lord Jesus shall be exalted in the world. O now is the power of Christ manifested indeed. Such was the *Swedish war* in *Germany*. It is not yet out

of the memory of many of Gods people, at *high expectations* were raiſed upon that , in all the Proteſtant Churches? How every eye almoſt then look for the down- of *Rome* preſently, conceiving no other n that, that moſt worthy Prince would the ruine of the Antichriſtian whore? hat wonderfull triumphs and rejoycings re there upon the reports of his Victories all the Godly party within our Gates? nd how heavy a load did the newes of his ing cut off, lay upon the hearts of Gods ople every where. Though the Author nnot teſtifie theſe things of his own know- dge, his age not ſerving him to remember ings of this nature beyond the ſadding wes of his death: yet from what he hath ad of this good Prince, and the reports he th had from perſons aged and faithfull, he ppoſeth he may aſſert the thing, and doubts t but many this day alive will witneſſe .

4 Becauſe the *effect* and *iſſue* of this *war in eaven* is, the *caſting downe* of the *Dragon* om *Heaven to Earth*, who yet by *this*, and rtly for *rage* to ſee himſelfe caſt downe, nds out a *way* to perſecute the woman a- ew. Accordingly the *iſſue* of the *Swediſh war* as this, The proud *German Emperour*, who efore in his pride was lifted *up to Heaven*, would

would ſtoop and buckle to none, is now gla
by means of this war, to come *downe* fro
his greatneſſe, to *condiſcend* and ſtoop to ſuc
terms as he can for himſelf make with th
Swede: by which agreement notwithſtan
ing, and partly for madneſſe to ſee himſel
made to *creep* on the earth, *i. e.* condiſcen
to terms, who thought ever to have *ſate i*
Heaven, *i. e.* rule as abſolute Lord ov
Chriſts heritage, doing to them what he li
he finds out a way to perſecute the woma
drive her into the wilderneſſe for a *time, time*
and a halfe, i. e. kill the witneſſes for *thre*
dayes and a halfe. So that the *Swediſh* war a
grees exactly and fully to this *war* here men
tioned, as the *forerunner* of the killing of th
witneſſes.

And becauſe the *witneſſes* were by this *wa*
to be killed, and every death hath ſome ſtrug
lings and girdings that attend it, anſwerabl
to that life and ſtrength in the thing killed,
that therefore the *beaſt* might feel what lif
and ſtrength is in the *witneſſes*, he himſelfe i
almoſt broken to peeces, at firſt by this *wa*
i. e. by the very ſtrugglings and girdings o
the *witneſſes*, whilſt he is going about to kil
them.

Obj. But it may be ſaid, more likely our
late war in *England* ſhould be this war.

Anſw. I have ſometimes thought that this

war

in Heaven might comprehend the whole within the laſt 60 years of the Beaſt; and like in the Swediſh war, and our Engliſh too; and this I confeſſe that in moſt this war doth carry a likelihood as to the Engliſh, as the Swediſh war: and her I find my ſelf much inclining to make war, and the war betwixt the Lamb and Kings of the earth, Ch. 17. 14. (which (as I conceive) points at our Engliſh war, no other) one and the ſame: but this I alſo ſay, that I am more ſatisfied to look them as two wars, both within the 60 and the one following the other; and his war to be the German war onely, and other betwixt the Lamb and the Kings of earth to be the Engliſh war, yet both to fal in the laſt 60 yeares, and to be forerun- of the killing of the witneſſes.

nd the Reaſons why I conceive this war the German war onely, and not the En- alſo, are,

Becauſe the Engliſh war hath been betwixt ants onely, but this war is a war betwixt eminent Proteſtant Head on the one ſide, ſome eminent and profeſſed popiſh head on other, as hath been before obſerved.

Becauſe this war being made by the Dra- not ſo fitly appliable to any one Na- under Heaven, as the German Empire: which

which is (as I may say) the very *picture* of t
old Dragon; for the *Dragon* is set forth as havi
7 heads & 10 horns, *v.* 3. *And there appeared*
nother wonder in heaven, & behold a great red Dr
gon, having 7 heads & 10 horns. Accordingly t
Ger: Empire (as upon another occasion ha
been before observed) consists of 7 *Electo*
heads & 10 horns, i. e. so many Provinces. T
prophecy therefore of this *Chap.* may witho
any forcing be applied in part to the old *Ro*
Empire, & also in part to the present *Ger: E*
pire, both of them bearing & giving the ar
of the *Dragon*. So that by the *ruine* of the
Roman Empire, the *Dragon* onely changed
seat, forsook *Rome* his *old seat*, leaving that
the *beast* & betakes himself to *Germany*, wh
the *beast*, for his willingnes to surrender
old seat to him, provides him a new. And
deed there may be these *two reasons* given
it, why the *Dragon* who *governs* the whole p
Kingdom. doth yet betake himself to *Germa*
rather then any *other place*, chooſing that
his *seat*. 1 *bec:* of all the Nations subjected
the *beast*, none was found so like his *old*
the pagan Empire, as the new erected *Ger: E*
pire. 2 *bec:* the woman had in a manner
many ages together, taken up her dwelli
there, bringing forth children, and send
them abroad from thence into other par
therefore this old persecutor of the wom
that he might the more trouble her pea
placeth his Throne there.

What I have ſaid, is a good confirmation
our method before laid down, that this
apter brings us to the *end* of the *Beaſts*
dome, and is not to be limited within the
four hundred yeers after Chriſt; for having
ken of the *Old Dragon* (or Roman Empire)
the beginning of the Chapter, and the
empts that he made againſt the Woman,
3 4. and then gliding over almoſt all the
e of the *one thouſand two hundred and ſixty*
s, becauſe that *time*, as in reference to the
neſſes, or Woman had been ſpoken to al-
y, Chap. 11. in reference to the *Beaſt*, was
e ſpoken to Chap. 13. the Holy Ghoſt
es to ſpeak of the *New Dragon* (or Ger-
n Empire) and the *attempts* that he in the
of this *time* ſhould make againſt the Wo-
, and alſo what ſhould follow thereupon,
ſo indeed this *ſecond* attempt againſt the
oman, ſpecially relates to *him*, as the firſt
to the *Old Dragon*. And further obſerve,
the *Old Dragon* about the beginning of the
0 *dayes* is vanquiſhed by the Woman, and
afterwards politickly ſurrendring to the
t is too hard for the Woman, and makes
ſe for the *Wilderneſs*, for 1260 *dayes*; ſo in
manner the *New Dragon* about the *end* of
1260 *daies* is vanquiſhed by the Woman,
yet afterwards by Policy (like the *Old*
on) finds a way to get the maſtery of the

Woman, and make her *flie* for the *Wilderne*
for a *time, times and a halfe*; or three *yeers an*
a halfe.

Now according to this interpretation o
this Prophecie, referring this ſecond attemp
of the *Dragon* to the *German Empire*, we ſe
already the whole of this *Propheſie* fulfilled i
two things. 1 The *Dragons attempt* to ſwallo
up the Woman, by caſting a flood out of h
mouth, and the earth preventing him, *ver*
15. 16. being the ſame with that endeavou
Chap. 11. 9. to put the dead bodies of th
Witneſſes into graves, and the peoples, Kind
reds, Nations and Tongues, preventing hi
This attempt is cleer from each place to b
within the *three yeers and a half*. Whethe
ſome attempts that have been mad
againſt the Proteſtants in *Germany* not lon
ſince to extirpate them; and the applicatio
that in their behalf have been made by ſom
to the ruling powers of *Germany*, be a fu
filling of this Propheſie, or whether we a
yet to expect ſome more eminent and not
action then any we have hitherto ſeen, I ca
not determine.

2 Another *attempt* which ſhall be aft
this, and moſt probably towards the end
the *three dayes and a half*, viz. to make *war* wi
a *remnant* of the Womans ſeed, that ſh
within this *time* ſtand up for Chriſt in ſo
oth

er corner of the world: But of this more on.

SECT. IV.

Objection 2. Againſt our former method it may be objected. That this our *opinion* ſuppoſeth the Woman to be *come out* of the Wilderneſſe, and afterwards to *go in again*; and if ſo, then muſt the Womans *continuance* in the Wilderneſſe the *firſt*, and the *ſecond* time, be *upwards* of *one thouſand two hundred and ſixty dayes*, for ſo long ſhe was the firſt time only, verſ. 6. and if ſo, then muſt the *time* of the *Beaſts reign*, his treading underfoot the Holy City, the *Witneſſes* wearing ſackcloath (which for time are the ſame with this) be likewiſe *upwards* of *one thouſand two hundred and ſixty dayes*.

Anſ. The *firſt Suppoſition* granted the other indeed will neceſſarily follow; but that we deny, affirming that the *Woman* is here ſpoken of, as if *come out* of the Wilderneſſe at this time of the war in Heaven (though indeed it is) and that for one, or both theſe reaſons, viz.

Firſt, Becauſe by her *great victories*, and ſucceſſes againſt her enemy the *Dragon* under the noble *Swediſh King*, ſhe ſeemed in a manner to be *got out* of the Wilderneſſe, and to

have put off her ſackcloath, and therefore i ſpoken of as if come out, becauſe in ap pearance for a while ſhe was ſo, giving chec to the proud Dragon.

Secondly, Becauſe the *time* of her being i the *Wilderneſſe* after this (though ſhort) ye was to be a more *black and diſmal* time, the all the time before, and ſhe was to mee with ſufferings of another kinde then eve yet ſhe had; and therefore it is ſpoken of, a though it were another, and a new time though yet indeed but a part of the other.

SECT. V.

Objection 3. But it may be farther ob jected, That the *former Poſition* and me thod makes the Apocalyptical *time, times, an a half*, repugnant to, and irreconcilable wit *Daniels time, times, and a half.*

Anſw. 1. It is a *known maxime* that Scrip tures more *dark*, are to be interpreted b Scriptures more *clear*. Now it being con feſſed on all hands that *Johns* light is th more clear, we are therefore to make *Jo* interpretative of *Daniel*, and not *Daniel* o *John.*

Secondly, Compare *Daniel* with *Dani* and follow this rule to interpret that whic is more *dark*, by that which is more *clea*

nd *Daniel* himself speak positively to our ssertion. Thrice in *Daniel* we have the ord *time or times* used in a *mystical sense*, Dan. 4. 32. *Seven times shall passe over thee.* Chap. 7. 25. *Untill a time, times, and the dividing of time.* Chap. 12. 7. *It shall be for a time, times, and a half.* In the first of these we have little *mystery*, but the two last have in them much *mystery*. Now consider, whether it most likely that we should interpret the *two last places* in a sense different from the *first*; or whether are we to interpret them by the *first*; surely it is most safe to say that we are to interpret them by the *first*, not onely because the *first* is the more *clear*, but also because the *first* seems to me to be therefore laid down before the other, that it might be a *Standard* of light to guide us into the mind of the Holy Ghost in the other. If so, then the *seven times* that were to passe over *Nebuchadnezzar*, whilst he was to eat grasse like Oxen, being no other but *seven yeers*, must we also understand the *time, times, and a half*, or the *time, times, and dividing of time*, of *three yeers and a half*, only, as I have formerly noted. But thirdly, To come to the places themselves, where the bottome of this scruple lies, which are, *Dan.* 7. 25. Chap. 12. 7. I suppose let them be throughly weighed, and it will appear that the *time, times, and a half*

will as well, if not better bear our ſenſe of *three yeers and a half*, then the other which interprets them *one thouſand two hundred and ſixty yeers.*

I ſhall begin with Chap. 12.7. and the rather becauſe the words there opened will help us to the mind of the Holy Ghoſt in the other.

Now the Queſtion is, Whether are we to underſtand the *time, times, and a half* in that place, of *one thouſand two hundred and ſixty yeers*, or onely of *three yeers* and a *half*.

I anſwer, of *three yeers and a half*, and that appears upon this account. In verſ. 6. we have a Queſtion put in *Daniels* hearing, how long it ſhould be unto the *end of wonders*? To this Queſtion we have a two-fold anſwer given; firſt, A more *dark* anſwer. v. 7. Secondly A more *clear* anſwer, verſ. 11, 12. And obſerve, either anſwer conſiſts of two branches, ſuitable to the wonders themſelves ſpoken of, which were to have a *double* end, or fulfilling time. Firſt, A *partial*. Secondly, A *total*, accordingly either anſwer hath (I ſay) two branches. The firſt anſwer, verſ. 7. hath. Firſt, The *time, times, and a half*, as one branch. Secondly, The *ſcattering the power* of the holy people, as another. The ſecond verſ. 11, 12. hath: Firſt, *One thouſand two hundred and ninety dayes*, as one branch.

Secondly,

condly, *One thouſand three hundred and five and thirty dayes*, as another.

Now that the *ſame thing*, and not things of a *diverſe* nature is pointed at in both theſe anſwers, is cleer.

First, Becauſe each anſwer conſiſts (as I have ſaid) of *two diſtinct branches*.

Secondly, Becauſe *Daniel* (as is cleer) puts the Queſtion the *ſecond time*, concerning that very thing that the *firſt Queſtion* was moved about, and the very reaſon of his putting the Queſtion the *ſecond time*, is for more light into that anſwer, which he heard given, but did not underſtand, therefore ſaith he, verſ. 8. *And I heard, but I underſtood not*; and thereupon puts the Queſtion again. The *intent* of the Queſtion therefore in both being the *ſame*, the anſwer is to be looked upon as the *ſame* alſo.

Thirdly, Becauſe the very *words* of the Lord to *Daniel* before he gives him a ſecond anſwer import as much, for ſaith he, verſ. 9. *The words are cloſed and ſealed up till the time of the end.* What *words?* why thoſe *words*, *Daniel* asked after, the *words* of the *former* anſwer more eſpecially, for the ſealing the *words* of the *Propheſie* in general, we had before, verſ. 4. ſhewing plainly that as the Queriſt, ſo the reſpondent was ſtill upon one and the ſame thing, as to ſay, The *thing*, O

Daniel, thou enquireſt after is not to be revealed *untill* the time of the *end*; yet becauſe thou art ſo deſirous to know, thou ſhalt have it in a *plainer* and more *familiar* Dialect, and what that is, the ſecond anſwer tells us, Verſ. 11. *And from the time that the daily ſacrifice ſhall be taken away ſhall be a thouſand two hundred and ninety dayes*, verſ. 12. *Bleſſed is he that waiteth, and cometh to the One thouſand three hundred and thirty five dayes.*

The anſwer then being *one* and the *ſame* in both, the thing now to be inquired into is, How or in what ſenſe can we make the *time, times, and a half*, to be one and the ſame with the *One thouſand two hundred and ninety daies*?

Anſ. We cannot make them *one*, and the ſame in *duration*, for the *time, times, and a half*, ſtretched out at that length Expoſitors would have them, make but *One thouſand two hundred and ſixty daies*, which falls ſhort by thirty dayes or yeers of *One thouſand two hundred and ninety*; they muſt therefore be one and the ſame in *termination*, either terminating and ending at one and the ſame point; If ſo, then ſuppoſe wee take the *time, times, and a half* for *three yeers and a half* onely, namely the *laſt three yeers and a half*, of *Daniels One thouſand two hundred and ninety*, will the *time, times and a half* concur with the One thouſand

two

hundred and ninety in their *end*, as well as if by *time, times and a half*, we ſhould underſtand one thouſand two hundred and ſixty years; for reckon three years and a half only, or one thouſand two hundred and ſixty years compleat, and make either but to end at the ſame point, with *Daniels* one thouſand two hundred and ninety, it amounts all to one, and the ſame is as good, and as firm as the other.

Nay, that the *time, times, and a half*, is rather to be underſtood in our *ſenſe*, viz. for *three years and a half* only, than in the other for one thouſand two hundred and ſixty years, ſeems to me upon this account; becauſe the *intent* of the Holy Ghoſt in the *firſt* anſwer is, not to meaſure the *length* of the time, how long it ſhould be *until* the performance of thoſe things inquiry was made after, which is done in the *ſecond* anſwer; but rather to give ſome knowledge of the thing, by hinting *two* wonderful remarkable actions, as marks, of which two the *firſt* ſhould fall out at the *beginning* time, the *laſt* at the *compleating* time of the work. The *firſt mark* is the *time, times and a half*, i. e. the black day of killing the witneſſes, which God in his all wiſe Providence had ſo ordered, and would in his time ſo bring about, as that, that black day, and the one thouſand two hundred and ninety days ſhould expire together; or thus, that the riſe of the Witneſſes

at

at the end of the time, times, and a half, and the firſt ſtirring of the *Jews* at the end of one thouſand two hundred and ninety years ſhould both concur, as it were in the ſame point, fall out much about one and the ſame time.

The *ſecond mark* (which relates to the latter number, *viz.* of one thouſand three hundred thirty five days) is the *accompliſhing* to ſcatter the power of the holy people; *and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be fulfilled.* Two things ere we can make application of this mark to the number it relates to, are neceſſary to be cleared up; 1. Who are meant by this holy people. 2. What that ſcattering is which is here ſpoken of, and by whom?

To the firſt, By the *holy people* we are undoubtedly to underſtand the *Jews* and no other in this place, for the people whoſe deliverance *Daniel* is here ſo inquiſitive after, are that people of whoſe deliverance *Daniel* had had a promiſe made to him, ver. 1. *At that time ſhall thy people be delivered* -- but they were the *Jews*, therefore called *thy people*, i. e. *Daniels* people, the people of *Daniels* Nation.

To the ſecond, *This ſcattering* is not to bee underſtood of their *preſent diſperſed condition*, in which they are a people diſperſed and ſcattered by the Lord himſelf into all the corners of the earth, for in this ſtate they are not the *holy*

people,

ople, but a people for the preſent *rejected* of God, therefore called by God himſelf in this ate, *Loammi*, *Not my people*, Hoſea 1. 9. t in the ſcattering here ſpoken of they are con- dered as the *holy people*, and therefore the ſcat- ring of them is called the *ſcattering of the ho- people*; intimating that this ſcattering is not t ſcattering by God, whilſt they continue in t rejected ſtate; but a ſcattering by ſome her, after they come out of that ſtate, and are in the choſen people of God; and indeed, e we to interpret this ſcattering to be the act God, then ſurely (conſidering the perſon e ſpeaking is the Lord himſelf, as compare . 7. with *Revel.* 10. 5, 6.) he would rather e ſpoken in the firſt perſon, when *I ſhall* e accompliſhed to ſcatter the power of the y people, then in the third, when *he ſhall*.

Queſt. *But who then is this he?*

Anſ. That *proud raging He*, viz. the *King the North*, ſpoken of, Chap. 11. 40, 41, 42. o at the time of *Michaels* ſtanding up (which the time called in the words, the fulfilling e, or rather the concluding time, when he l have accompliſhed to ſcatter the power of holy people all theſe things ſhal be fulfilled) l come raging mad into the Land of *Judea*, ere the newly come in *Jews* ſhal have ſeated mſelves again, Chap. 11. 45. which day ll be a time of ſuch trouble (to that people

more

more eſpecially) as never was upon earth, Cha. 12. 1. *At that time* (that is, when this raging King of the North, ſpoken of in the cloſe of the former Chapter ſhal have ſo diſtreſſed the *Iews*) *ſhall* Michael *ſtand up, and there ſhall be a time of trouble, ſuch as never was ſince there was a Nation*; by which trouble they ſhal be ſcattered, and in a manner broken to peeces, as appears by *Zacharies* deſcription of this day. *Zech.* 14. 1, 2. 3.

In a word therefore, as the *time, times and a half*, which ſets forth the moſt *black day* of the *Gentiles* is ordered by God ſo to fall out, as that it is here laid down in the more *dark* anſwer, as a mark of the *firſt*, viz. the one thouſand two hundred and ninety dayes, which notes the *beginning time*; ſo the *ſcattering the power of the holy people*, or the *Jews black day* is laid down as a mark of the *ſecond*, viz. the one thouſand three hundred thirty five dayes, or the *compleating time* of Wonders, when (as ſaith the text) *all theſe things ſhall be fulfilled.*

Now beſides that reaſon that the thing it ſelf carries with it, as I have opened it, that what hath been ſaid, viz. That the intent of the Holy Ghoſt in the firſt anſwer, is not to lay down any way, or rule for us to calculate the times by, but rather to give us evident marks, and ſigns of either time; appears to me for theſe reaſons.

I *Be-*

1 *Becauſe* as to the *firſt branch* of the Answer, namely, the *time, times, and a half,* we have no *head of account* laid down where to begin them, if we begin them with the beginning of *Iohns* one thouſand two hundred and ſixty, they fall (as we have ſaid) thirty years too ſhort; if from the time *Daniel* ſaw the Viſion, above a thouſand years too ſhort; where therefore ſhal we begin them, or how ſhal we account if we cannot finde a Head to begin our account upon. The Holy Ghoſt whereſoever he intends an account of times ſhould be made up by us, doth either lay down ſome expreſſe *Head* for us to begin upon, as in the following verſes. And alſo *Dan.* 9. 24, 25. or elſe leaves us to begin from the *time* of the viſion, but here we have not the one, nor may we doe the other.

2 *Becauſe* the *ſecond branch*, viz. the ſcattering of the power of the holy people, is *no number*; and therefore can be no other thing but a mark; *ergo* muſt the firſt likewiſe.

3 *Becauſe* if the *intent of the firſt anſwer* be to give us any *account* of the time how long; then conſidering that this is the main drift of the *ſecond* anſwer, it wil follow, that either we have *two diverſe* accounts laid down in the two ſeveral anſwers, or but *one*; if *two diverſe*, how then are the anſwers the *ſame*, which we have before proved: if *one* and the *ſame*, then is there *Tautologie* in the text.

4 And

4 And laſtly, This ſeems to me to be the very reaſon why the anſwer was ſo dark to *Daniel*, that he heard but underſtood not, becauſe *the force of the anſwer lay in ſigns*, which being not as then things viſible, or in being. *Daniel* is confounded within himſelf, and knows not what to make of the anſwer.

This being ſo, that the *time, times, and a half*, are here laid down only by way of *mark*, it wil much better agree to our ſenſe to take the *time, times, and a half*, for *three years and a half*, than to the other which interprets them *one thouſand two hundred and ſixty years*; for that which is laid down purely as a *mark*, muſt not be drawn out at *length*, for then it ceaſeth to be a *mark*, and becomes a *rule* to meaſure by, but muſt ever be held and accounted for ſome noted point, ſome remarkable action, by obſerving which we may learn ſomething elſe.

This Text being opened, there needs no much to be ſaid to that other, Chap. 7. 25. ſave only that as the *time, times and a half*, are here laid down by way of *mark*; ſo likewiſe are the *time, times and dividing of time* there. The thing they point at is not the *duration* of the little Horns Kingdome, how long it ſhould continue from the time of its firſt riſe, but rather to ſhew (which who obſerves it ſhal finde to be the very ſcope of the place) *when* this blaſphemous, raging, little Horn, who for a long

time

ime together had worn out the Saints, hanged times and Laws, ſhould have a pe-iod put to his boundleſſe rage and tyranny, hich (I ſay) is ſet forth not by meaſuring he time of his Kingdome, but by hinting (as mark) a moſt remarkable action which hould be in the very concluding time of it, nd indeed prove the break-neck of his King-ome, and that in the *black day of the witneſſes ying*, the end of which day ſhould put a eriod to his Kingdome, the time of his rage nd tyranny; which thing, though a great yſtery in *Daniel*, therefore when *Daniel* ard this the ſecond time, Chap. 12. he con-ſeth that he *underſtood* it not, yet it is a ing cleerly revealed in *John* (as we have merly noted) *viz.* that the end of Anti-riſts Kingdome, and the end of the three yes and a half (the limited time of the itneſſes lying dead) ſhall fall at one and e *ſame point*; and therefore well may the e, *times and dividing of time*, be laid down a *mark* to ſhew when a *period* ſhould be t to the *Kingdome* of the *little Horn*.

Thus we ſee that *Daniels time, times, and a alf*, is ſo far from being *repugnant* to that *poſition* I have given of *Johns time, times, and a half*, that indeed rightly opened we ve hence a ſtrong *confirmation* of it, yea of *whole* method; for (as I ſaid at firſt) if

Johns

Johns time, times and a half, be not to be understood of one thousand two hundred and sixty years, but of *three years and a half* only, then of necessity must the *method* of this twelfth Chapter be, as *I have* stated it.

If notwithstanding all, any should yet say, That surely it cannot be without something of the *mind of God*, that a *time, times, and a half* that is, *three years and a half* reduced into *dayes*, and these *dayes* into *years* again, should make the very sum of *one thousand two hundred and sixty days*, or years.

Ans. Yes, I am verily perswaded that there is much of the *mind and wisdome of God in it* but if I may nakedly speak what I think is the *minde of God* herein, I take it to be this; That men when they wil be curious (which is a thing the best are prone unto, and as soon taken with as any one snare I know) shal even in the word it self finde something to feed their curiosity, whereby the simplicity of truth shal be hidden to them. And indeed whether to goe from a certain Prophetical stile, a time for a year; to a new stile, no where clearly found in all the Word, namely, a time or year put for a year of years, only upon this account, because time, times, and a half, *i. e.* three years and a half, wil by this reduction amount to one thousand two hundred and sixty years; I say, whether it seem not to savour more of curiosity than truth

th, and might not poſſibly be by the wonderful ſidome of God ſo left in the Word on pur-ſe, that truth til the diſcovering time ſhould me, might be the more vailed; I leave to Spiritual and underſtanding Reader to ge.

The reſult of the whole is, that the Propheſie the twelfth Chapter is not to be limited to the ſt period; but brings us down even to the end the ſecond period, namely of the one thou-d two hundred and ſixty years, and conſe-ently the *time, times, and a half,* mentioned . 14. is the ſame with the *three dayes and a lf,* chap. 11. 9.

SECT. VI.

From what hath been ſaid many *uſefull truths* ariſe, which confirm us in the things fore aſſerted, upon Chap. 11. and alſo are a od *confirmation* by reaſon of that ſweet har-ny of truth it carries with it, of the *method* d down in this Chapter; as,

1 That the *three days and a half,* Cha. 11. 9. not the *ſame* with the *one thouſand two ndred and ſixty days,* becauſe we have a nifeſt *difference* here made *betwixt* the *, times, and a half* (which anſwers to the e days and a half) and the *one thouſand hundred and ſixty days.*

2 That the *killing of the Witneſſes* ſhal no be a *general act*, an act in all places at once, be cauſe within the *time, times and a half*, whic is the term of the Witneſſes lying dead, there elſewhere a *remnant* of the Womans Seed ſtan ding up for Chriſt, *ver.* 17.

3 That the *particular place in which th Witneſſes are to lye dead, is Germany*, becau the Warre leading to their killing is in th Land.

4 That the *Witneſſes in their killing tim* ſhall be deprived (if not totally, yet in a gre meaſure) of ſuch outward means and ord nances as they enjoyed, though in a mourn and ſuffering condition all the time of their Pro phecy, yet notwithſtanding ſhal have a princ ple of life kept alive in them, by the way Chriſts more ſecret working; therefore it is ſa of the Woman, the one thouſand two hundr and ſixty days *they fed her*, verſ. 6. but the time, times and a half *ſhe is nouriſhe* ver. 14.

5 That the *People, and Kindred, and N tions, and Tongues*, Chap. 11. 9. are ſu perſons who drive on a worldly and earthly i tereſt, for they are here called the earth, ver. 1 *And the earth helped the woman.*

6 And laſt, That *the people of God* el where, within the time that the Witneſſes l dead, ſhal have a cloud upon them, and b brough

ought into ſome ſtraits, for a War is attemp-
d within the *time, times and a half* by the
ragon, upon the *remnant* of the Womans ſeed,
ſ. 17.

SECT. VII.

Shall conclude this Chapter with a word or
wo of enquiry, as touching this *remnant* of
Womans ſeed. Two things concerning them
worthy a ſearch after.

1 What people are here meant by this *rem-*
nt of the Womans ſeed, that the Dragon with-
the three days and a half makes war upon.

2 How, or in what ſenſe we are to conceive
his War made upon this remnant of the Wo-
ns ſeed by the Dragon.

Concerning the firſt, I ſhal not preſume to
ermine any thing of this people, any further
n the Holy Ghoſt hath, who deſcribes them
two notable *diſtinguiſhing Characters*, as
ling thereby to mark them out from all the
ple, that within the time of the three days
a half, ſhould be found in the world be-
s.

Firſt, *They are ſuch who keep the Com-*
dements of God. By *Commandements* we
to underſtand thoſe *Goſpel-Inſtitutions*
iſt gave to his people in command upon h s
urrection, ſo called, *Act.* 1, 2. *After that*

he through the Holy Ghoſt had given Com-
mandements unto the Apoſtles whom he had
choſen.

Secondly, *They ſhall be ſuch who have th*
teſtimony of Chriſt. What is that?

Anſ. A *Spirit of Prophecy* amongſt them
Revel. 19. 10. the teſtimony of Jeſus is th
ſpirit of *Prophecy*, i. e. they ſhal be a peop
much looking into the *Prophecies* of the la
times, having a great in-ſight into what God
about to doe in the world, and abundance
faith in behalf of the cauſe of Chriſt, ſo as not
fear it, though the ſame be oppoſed by all t
world, yea and all the Devils in Hel.

Such a *People*, who ſhal be *eminent* above
others for theſe *Characters* ſhal be found in t
world, at the time the Witneſſes lye dead; the
ſhal be as an eye-ſore to the *Dragon*, who ſh
dread ſome *miſchief* to ariſe to his Kingdo
from them; and therefore he ſhal *wonderou*
deſire, and lay about him, if it may be to
theſe out of the way, as fearing he ſhal not
ſecure in his ſeat whilſt they are in the world,
therefore having killed the Witneſſes, his next
tempt is upon theſe.

But now as to the ſecond, How doth he
tempt them, or what manner of war is it tha
makes upon them?

In order to my anſwer, I premiſe;

1 That *that Dragon which is the gr*
Per

Perſecutor of the Woman thorowout this Chapter, from whom all her ſufferings originally ariſe, *is* (according to the Holy Ghoſts interpretation, verſ. 9 *that Old Serpent, the Devil, and Satan*; He ſtands *ready to devour* the Childe as ſoon as born, verſ. 4. He *warres with* Michael, ver. 7. He *drives the Woman* into the Wilderneſs, verſ. 13. 14. he *caſts a flood* after her to drown her, ver. 15. he *makes warre* after this with the remnant of her ſeed, verſ. 17.

2 That *this Dragon Satan, being a Spirituall and an inviſible enemy, and all the ſufferings of the Woman until this day, having been ever cauſed by ſome outward and viſible means*; we may not therefore conclude that it is by any immediate hand or act of the *Dragon* that the Woman ſuffers, but by ſome mediate hand; that is, ſome thing or power acted by this *Dragon*, and made an inſtrument to ſerve his deſign againſt the Woman, therefore is the *Dragon* ſaid in his fighting to make uſe of Angels, or Inſtruments, verſ. 7. and alſo in his fall hath Angels, or inſtruments falling with him, verſ. 9.

3 This *thing, or power acted by the Dragon to afflict the Woman is ſometimes one thing, ſometimes another*; ſometimes one thing only, ſometimes more then one; accordingly as hee hath permiſſion to act this or that thing, and

finds that by the acting of one thing, or of diverſe, he may beſt effect his own deſign of diſtreſſing, and if it might be deſtroying the Woman, therefore before the *Beaſt* comes in, hee acts the power of the Pagan Empire; after the *Beaſt* is come in the power of the *Beaſt* more in general, but more particularly the power of the *German* Empire.

4 That *thing or power which is moſt commonly or properly governed by him, is in a diſtinct conſideration from all other things, or powers called by the name of the Dragon.* So of all the Powers in the world the *Roman* Power in the Primitive Ages goes under the name of the *Dragon*, ver. 3. of all the powers ſubjected to the *Beaſt*, the power of the *German* Empire is call'ed the *Dragon*, ver. 7, 13.

5 Hence it follows, *That thoſe attempts made againſt the Woman, or any of her ſeed, by that power which the Dragon properly governs and rules, and which in the phraſe of the Holy Ghoſt, uſed in this Chapter, takes denomination from him, are to be called the attempt or warre of the viſible Dragon againſt the Woman*; but thoſe attempts which through the ſubtilty of the *Old Serpent* ſecretly creeping into, and acting other powers than thoſe, which he properly and commonly rules and governs, and which doe not take denomination from him, are made againſt the Woman, or any of her ſeed,

it

is more proper to call them the Warre of the in-
ible *Dragon.*

This ground gained from the manifeſt truth of
e Text, I come now to give in my anſwer,
hich is;

That I conceive, that as the *Dragon* through-
t this Chapter goes under a *two-fold Notion*
conſideration.

1 The *inviſible Dragon, Satan,* which is the
ragon governing.

2 The *viſible Dragon* (in ancient times the
man Empire, in latter times the *German*)
hich is the *Dragon* governed; ſo ſhal there be
double War raiſed againſt this *remnant* of the
Womans ſeed.

Firſt, The *inviſible Dragon,* who acts the
ſible, and therefore is before him, ſhal in
e firſt place attempt a *Warre* upon this *rem-*
nt.

Qu. *But how ſhall he doe it?*

Anſ. Look how the *inviſible Dragon* acts in
lling of the *Witneſſes,* ſo ſhal he act in this.
he *inviſible Dragon* kils the *Witneſſes,* by
cting the power of the *viſible Dragon,* or the
erman Empire to doe it; accordingly the *in-*
ſible Dragon ſhal attempt a *Warre* upon this
mnant of the Womans ſeed, by acting in an
viſible way thoſe *powers* under whom this
mnant of the Womans ſeed ſhal be.

Now that *ſuch* a War within this *time* ſhal be

made upon this *remnant* by the *inviſible Dra-*
gon is clear, becauſe (as I have formerly ſaid
it is a thing both rational, and of great uſe, tha
the whole myſticall body ſhould come unde
ſome meaſure of ſufferings, in that time where
in the Witneſſes lye dead. Now becauſe thi
remnant ſhal not come into the *mouth* of th
viſible Dragon, for therefore (as I conceive
are they called a *remnant*, becauſe kept and re
ſerved by God from the *mouth of the viſibl*
Dragon, at the time their fellow Brethren are i
it; it is therefore neceſſary, to the end ther
might be in this *remnant* a ſympathie with thei
Brethren in their afflictions, that they ſhoul
within this time have ſome attempt made upo
them by the *inviſible Dragon*.

Secondly, The *viſible Dragon* ſhal alſo to-
wards the end of this time make an *attempt* up
on this *remnant*, which is clear; becauſe tha
Dragon that kils the *Witneſſes* doth afterward
make an *attempt* upon this *remnant*, but th
Dragon killing the Witneſſes was not the *invi-*
ſible only, but the *viſible* alſo; therefore th
viſible Dragon, as wel as the *inviſible* ſhal a
tempt a war upon this *remnant*.

Qu. *But how ſhall he doe it ?*

Anſ. By *drawing together the whole, o*
a principall part of the Papall power, where
the viſible Dragon, or German *Empire ſha*
be chiefe, to engage in an open Warre again
th

his remnant, if it may be to cut them off; but what the iſſue of this attempt ſhal be wee ſhal ſee preſently, in opening the fourteenth Chapter, which (as I have ſaid) follows as the next thing in order after this. I only ſay here, that this *remnant of the Womans ſeed* ſhal not ſuffer greatly, either by the attempt of the *inviſible Dragon*, or the *viſible*; for obſerve, it is not ſaid *he made Warre*, but *went to make Warre* (ἀπῆλθε ποιῆσαι πόλεμον) i. e. endeavoured the thing, but ere the *inviſible Dragon*, or the *viſible* can doe this remnant much hurt, Chriſt ſteps in, and prevents.

Thus much concerning the twelfth Chapter.

CHAP.

CHAP. III.

Wherein is shewed the state of the Witnesses *about, and in the time of their rise, from* Rev. 14. opened.

SECT. I.

THE stream of Expositors, as they make application of the things propheſied of in the twelfth Chapter to the firſt *period*, or the time before the *Beaſt* aroſe; ſo alſo do they of this Propheſie that concerns the One hundred forty four thouſand to the ſecond *period*, or the two and forty months of the *Beaſt*; judging theſe One hundred forty four thouſand to be thoſe *Saints* that ſhould in ſeveral places within this time bear *witneſſe* againſt the *Beaſt*; and accordingly they look upon the fulfilling of this Propheſie to be a thing paſt.

For

For my own part, as I saw my self constrained (not out of any desire of singularity, but for truths sake) to baulk the *common road*, and seek a new way upon the twelfth Chapter: so have I the same constraint lying upon me here, to dissent from the *common opinion*, and seek another. My Reasons are,

1 *Reason*, because this One hundred forty four thousand have their station upon *Mount Sion*, which noteth a *fixed state*, Psal. 125. 1. *Those which trust in the Lord shall be as Mount Sion which cannot be removed, but abideth for ever.* But the abode of the Church all the One thousand two hundred and sixty dayes in the *Wilderness*, noting a *moveable* uncertain condition; which at that time she is in.

Now as the Church and people of God in time of old (to whose state doubtless we have here an Allusion) could not be said to bee rooted upon *Mount Sion*, whilst they were wandring in the *Wilderness*; no more is it proper to say, that these One hundred forty four thousand in the Churches *Wilderness* state, should yet stand upon *Mount Sion*, yea it seems to me that this Character is given the One hundred forty four thousand, and that in opposition to the womans former state, which was, and for a long time together had been, in the *Wilderness*.

In

In a word, it notes thus much to me that this *One hundred forty four thouſand*, are a people whoſe condition after once they are gotten upon their legs ſhall be *fixed* and ſtable, and not ſubject to ſuch *motions* and *mutations*, as was the Womans *former* ſtate in the *time* of her *Wilderneſſe*-condition.

2 *Reaſon*, Becauſe all the *time* of the two and forty months, the *waters were ſubjected* to the Whore, who ſits upon them, *Rev.*17. *Come hither, I will ſhew thee the judgement of the great Whore, that ſitteth upon many waters*; but at this time there is a voyce of many waters crying againſt her. Verſ. 2. *And I heard a voyce from Heaven, as the voice of many waters.*

3 Becauſe the *condition* of the Church all the two and forty months, the one thouſand two hundred and ſixty dayes is a ſad *mournful condition*, they wear *ſackcloath*, they are under the power of *Babylon*, and therefore hang up their harps, as did *Iſrael* of old whilſt in *Babylon*, Pſal. 137.1,2. But the *condition* of the Church at this time is *wonderouſly joyfull*, they play with their Harps, *Sing a new ſong*, verſ. 2,3.

4 Becauſe all the *time* of the two and forty months *Chriſt hath no Throne viſible* in the world, but the *Beaſt* hath the *Throne*. But at this day Chriſt hath a *Throne*, verſ.3. *The*

ng as it were a new Song before the Throne, ver. 3. *They are without fault before the Throne of God.*

5 Because the *Characterising* this One hundred forty four thousand by this, *these follow the Lamb whithersoever he goes,* is to me a cleer *intimation* that the *Lamb* was now upon his *march* to his *Kingdome* in the time of their standing up, yea had gone a *good step*; so far as *many* of his *first* followers had *left* him, and these onely *clave* to him, which is not *applicable* to the state of the Church in the *Wilderness*, and that many hundreds of yeers ago.

6 Because that *preaching of the Gospel*, which immediately succeeds their standing up, *cannot* without a manifest forcing of the Text, *be applied* to the *time* of *Waldus*, *Wickliffe*, or any time already past, as will plainly appear when I come to open those words.

7 Because their *standing* up is not untill the *very hour* of Gods judgement upon *Babylon* is come, vers. 7. *Fear God, and give glory to him for the hour of his judgement is come*; What hour is this?

Ans. The *hour* of *Babylons* downfal, whose judgement comes upon her in an hour, *Rev.* 18.10. *For in one hour is thy judgement come*, and therefore to shew this to be the meaning, we have a Herauld in the next verse proclaiming the

the news of it, vers. 8. *And there followed another Angel, ſaying, Babylon is fallen, is fallen.*

For theſe *Reaſons*, and ſome others, I could urge, I cannot look upon this *Propheſie* as *contemporiſing* with the *two and forty months* of the *Beaſt*, the *one thouſand two hundred and ſixty dayes* of the *Witneſſes* and Woman, but rather as a *Propheſie* there to *take beginning*, where the twelfth Chapter *leaves* us, which is about the *end* of the *time, times, and a half*, with the *attempt* of the *Dragon* againſt the *remnant* of the Womans ſeed.

And ſo in an orderly manner things ſucceed thus. The *Dragon* having killed the *Witneſſes*, endeavours to *rid* the world of that *remnant* of the Womans ſeed, that *ſtand up* for Chriſt in ſome other place.

Now the Lord Jeſus ſeeing this, that the *Dragons* rage is ſuch, that he cannot content himſelf with that *unparalleld injury* offered to him, namely to *kill* his *Witneſſes*, hereby endeavouring to leave him without *witneſſe* in the world; but becauſe there is yet a *little remnant* in a corner of the world that *ſtand up* for him to bear forth his name and glory in the world, therefore the malicious raging *Dragon* muſt deſign upon them, and labour to root them out: *Chriſt* hereupon is ſo mightily *provoked*, and full of *wrath* and *jury*, and ſo

jealous

alous for his name, and his bowels do so *work* for his *remnant* that he cannot now any longer forbear to behold the cruel rage and insolency of the enemy, but instantly appears (by a more glorious manifestation of himself than ever before) upon *Mount Sion*, i.e. in the midst of his people now come thither, calling together his *remnant* about him, by his presence encouraging them not to *fear* this great and dismal *attempt*, and assuring them that the *Dragon*, ere he shall have his will upon them, shall beat him out of the field. And here will be the first glorious Randevouz in *Canaan*, all done before this day is to be reckoned but the *war* on the other side *Jordan*; that war was with a *part*, the *Lamb* with his followers encountring *such* onely as stood in his *way*, and hindred his *march* towards the *borders* of the *premised land*, but this will be with the *whole* body of the *Canaanites* under conduct of the *Dragon*, who shall *fall* before the *Lamb*, and his *One hundred forty four thousand.*

So that I say we are to *begin* the *Prophesie* of the 14. Chapter, with the *Dragons attempt* against the *remnant* of the Womans seed, in the very *concluding* time of the *one thousand two hundred and sixty dayes.*

Should I say, that we are to begin this *Prophesie* of the 14. Chapter from about the

end

end of the *Beaſts two and forty months*, Chap. 13. and that *John* after he had ſeen the *Beaſt* acting his part upon the ſtage, and now going off, beheld preſently the *Lamb* comming up with his *one hundred forty four thouſand*, it amounts to the ſame with the other; ſo that whether we *begin* from the *end* of the 12 Chapter, or of the 13. the *beginning* is ſtated *aright* either falling to be in the very *concluding time* of the *two and forty months*, the *one thouſand two hundred and ſixty dayes*. But I rather chooſe to begin from the *Dragons attempt*.

1 Becauſe by that *beginning* we have (as before we have ſhewed) in the 12. and 14 Chapters the *Propheſie* of the Woman *compleat*.

2 Becauſe that *attempt* ſeems to be the *reaſon* of the *Lambs appearance*.

3 Becauſe (as I have alſo ſaid) the 13 Chapter comes in by way of *digreſſion*, and the *Propheſie* as to the point of *time* and order is *compleat* without it.

Object. Babylons *downfall* is ſpoken of after this Randevouz, verſe 8. And the *Beaſts followers* are afterwards threatned for *worſhipping* the *Beaſt*, his *image*, *receiving his mark* verſ. 9, 10, 11. therefore this *Propheſie* muſt *contemporiſe* with the *time* of the *Beaſt*.

Anſw. This ſtands upon a ſuppoſition which I deny, *viz.* That *two and forty month*

the utmost terme of the Beasts continuance, and therefore Romes downfall must be within that time; whereas I affirm (but shall here wave the proof of it) that the two and forty months is only the time allotted the Beast to continue a Tyrant, raging and tyrannizing over the holy City, the Saints, and the Nations, and not the time of his continuance, which shall be for some time after this terme is run out, within which time Rome shall be ruined, and therefore is its destruction mentioned after this Randevouz of the one hundred forty four thousand, and also the Beast still, even within this time to his last, shall have many cleaving and adhering to him, who are the persons here warned.

I know not any other objection against our method, that deserves a particular answer. Something else there is by some said against the common method; but he that shal observe our following Discourse will finde, that either it falls of it self, as I have stated the thing; or if not, may if he please, gather from that which will be a particular Answer to the thing (possibly) where his stumble lyes.

I SECT.

SECT. II.

TWo things from our Discourse in the former Section are *evident*,

First, *That the Head of this propheſie, is to be placed above a hundred yeers lower than the Head of the Vials*: And indeed were there nothing elſe to be urged, yet he that ſhall but compare the perſons and time when the Vials began to be poured forth, with the perſons here ſpoken of, and this time; will find that to be the more early, this the later for,

1 Thoſe that pour out the Vials have a *mixture of fire* with their Sea of glaſſe, verſ. 2. *And I ſaw as it were a Sea of glaſſe mingled with fire*, noting (as Mr. *Brightman* obſerves) that though they had attained ſome *degrees of purity*, yet was it not ſuch, but ſtill there was a *mixture of fire*, hot jars, contentions, diviſions, making of parties even amongſt the Reformers themſelves. But theſe here have all their *Fathers name written in their foreheads*, verſ. 1. ſignifying (as I ſhall ſhew anon) a high pitch of union.

2 Thoſe that begin the work of the Vials their chief eminency lyes in this, that they were got *cleer of the more groſſe defilements, of Idolatries of Antichriſt*, ſet forth under the

preſſio

teſſions of the *Beaſt*, his *Image*, *Mark*, *the number of his name*. *I ſaw them that had gotten the victory over the Beaſt, and over his Image, and over his Mark, and over the number of his name*. But theſe have attained a *higher pitch* renounce as well the more *ſecret defilements* worldly ſelfiſh intereſts, as the more groſſe *pollutions* of Antichriſt, which is the ing noted (as I have elſe-where obſerved) their being *redeemed from the earth*, ſ.3.

3 Thoſe that begin the work of the Vials, re a party *redeemed and picked from among the latrous rable of the Beaſts worſhippers*; But theſe a party picked and redeemed from *amongſt* , verſ.4. that is, from amongſt the Re- mers themſelves. Hence the Song theſe is a *new Song*, that none elſe can learne, ſe 3. *i.e.* it is a Song that goes in a higher, more ſelf-denying note, than the Song was ſung when the Vialls began to bee red forth; and if we may ſay there is an ration in the matter, I conceive it lyes in , the Song ſung at this day ſhall bee *more Evangelical* than that was; the *Song* of the s is a *mixed* Song, partly of *Moſes*, partly he *Lamb*, ſomething was in that, as well Moſes more *dark* adminiſtration, as of the more *clear*; But this ſhall be *purely* e *Lamb*, nothing of *Moſes*, no

legality in this *Song*; but all is of th *Lamb.*

4 That Character of these, vers.4. *The are they that follow the Lamb whithersoever goes,* doth (as I have said before) cleerly *timate* to me, that this *time* is not the Lamb first setting forth, he had been *marching* be fore, *viz.* from the first day the *Vials* bega to be poured forth, yea *fighting* before, fo the *fighting* between *Michael* and the *Drago* Chap.12. and that *betwixt* the *Lamb*, and t *Kings* of the earth, Chap.17. do both *prece* this time, by *consequence* therefore this mu be *below* the *Head* of the Vials, for the *La* began not his *march* till the *Vials* began to poured forth.

5 *John* sees *no Throne* as yet when the *Vi* began to be poured out, because *Christ* as th was but *breaking* in upon the world; but n (as we observed before) *John* sees a *Thro* noting that at this day *Christ* hath g ten *some footing* in the world, so much, a despight of them he can, and doth erec *Throne.* And this consideration will sav an answer to that which seems to lye as Objection in the words, against the th we are speaking, *viz. That this one hun forty four thousand at their first Randezvouz no Temple, but those who pour out the Vials* it seems therefore that they should be the lo and these the higher

Answ. Though true, no particular mention is made of a *Temple*, but these are onely said to stand upon *Mount Sion*, yet have they that which is more, namely a *Throne*, and is those who began the work of the Vials did not, nor indeed could they then, because Christ erects himself a *Throne* by casting downe the *Thrones* of the *Beast*; but this worke is done by the Vials, and therefore there could not be a *Throne* before.

From the whole its clear, that the *Head* of the *Vials* is to be placed *higher* then the *Head* of this *Prophesie*.

1 Hence we have done well to *place the beginning of the Vials*, as we have done in our Discourse upon the *Vials*.

2 Hence that *opinion* which makes this Prophesie to *contemporise* with the *time* of the *Witnesses*, and the *Beast*, is disproved, and our former method *confirmed*.

Should any here aske me a reason why the *Head of the Vials is placed somewhat upwards in the Beasts Kingdome, and the head of this Chapter about the end of it.*

I Answer, Because the *principal* work of this Chapter to do which, this one hundred forty four thousand are raised up, is to *smite Antichrist* in his Civil *Monarchical* power, thereby to take his Kingdome from him, and to bring the *Kingdomes* of this world under the *Scepter*

of Christ; but now before *Christ* comes to deale with the *Beast* in his *Civil power*, hee deals with him upon another account, namely of his *encroachments* upon Christs *spiritual* rights to recover them out of his hands, as I have observed upon the *Vials*, page 260, 261, 262.

Now because the *Vials* set forth the whole of Christs dealing with Antichrist in a way of wrath; as well his dealing with him upon a Spiritual account, as a Civil, therefore is the head of the *Vials* seated more upwards in Antichrists Kingdome, then the Head of this Chapter which is placed at the end of it. This further confirmes mee that in my Discourse upon the *Vials*, I have been guided to place the beginning of the Vials aright, and in its proper place.

Secondly, Another thing following from our Discourse in the foregoing Section is, *That this one hundred forty four thousand which stand with the Lamb upon Mount Sion, are no the same with the sealed one hundred forty four thousand* Chap. 7. which also farther appears.

1 *Reason*, Because the *sealed one hundred forty four thousand*, are sealed by way of *preservation* against some evill approaching; but this *one hundred forty four thousand* are *gathered together* to do some work for Christ.

2 The

2 The *ſealed one hundred forty four thouſand*, re ſealed before any of the *Trumpets ſound*; ut this *one hundred forty four thouſand* are not ngregated till about the time of the *Witneſſes* iſe, which is not till the latter end of the ixth *Trumpet*, Rev. 11. 13, 14, 15. That the ealed One hundred forty four thouſand are ealed before any of the Trumpets ſound, is leer;

1 Becauſe the very plagues that they are aled for preſervation againſt, are no other ut the plagues of the *Trumpets*; The plagues emſelves are mentioned, Chap. 7, 3. *Hurt ot the earth, neither the ſea, nor the trees, till we ave ſealed the Servants of our God in the fore-eads.* Three ſorts of plagues here are; 1 A *lague upon the earth*, this is expreſly the lague of the *firſt Trumpet*, Chap. 8. 7. *The firſt ngel ſounded, and there followed hail, and fire ingled with blood, and they were caſt upon the rth.* 2 *A plague upon the ſea.* This is the lague of the *ſecond Trumpet*, verſ. 8. *And the cond Angel ſounded, and as it were a great Moun-in burning with fire was caſt into the ſea, and e third part of the ſea became blood*, verſe 9. *nd the third part of the creatures which were in e ſea, and had life, dyed, and the third part of ips were deſtroyed.* 3 *A plague upon the trees.* his is a part of the plague of the *firſt Trum-t*, verſe 7. *The third part of trees was burnt up,*

and all green grasse was burnt up. Now the *plagues* being the *very plagues* of the *two first* Trumpets, it necessarily follows that this *sealing* is, in time and order, before *any* of the *Trumpets.*

2 Because an expresse command is given to the Locusts under the fifth Trumpet, that *they should hurt none but those onely, which had not the seal of God in their foreheads,* Chap. 9.4. A cleer Argument the *sealing* was higher, for the *seal* was then set upon Gods servants, and not a thing to be set for future, and undoubtedly the words point us back to that very *sealing,* Chap. 7. which was before; yet the seventh Seal, which ushers in all the Trumpets, was opened.

The result is, *That the One hundred forty four thousand, which stand with the Lamb upon Mount Sion, are not the same persons, neither do they belong to the same time, with the One hundred forty four thousand sealed ones,* the one belong to the *first times* of the *Beast*, the other to his *last*: the one are a company sealed at the time of the Beasts coming in, the other are a company congregated at the time of his going out.

To say, because the one are said to be *sealed in their foreheads,* Chap. 7.3. the other to have the *Fathers name written in their foreheads,* Chap. 14.1. therefore they must be the *same* per-

erſons, and either Prophecy relate to the *ſame* *ime*, would have ſome colour of reaſon, in caſe *he* thing it ſelf by other ſubſtantial Arguments *ere* firſt proved, but til that is done, to urge *his* alone is but to begge the queſtion.

Nay, could the thing be proved, it would yet *e* a queſtion, Whether the *Seal*, and the *Fa-hers Name* are *one* and the *ſame* thing? and *ut* caſe they are, another queſtion wil ariſe, *hether* the *end* of ſealing be not *one* thing, and *e end* of writing the Fathers name, another? and *the* ends be diſtinct, then may the times alſo. *l* this muſt be thorowly cleared, before any *gument* can be drawn hence.

Now the *Reaſons* why the *Congregated* ones *e* ſet forth by the number of one hundred forty *ur* thouſand, which is the number of the ſealed *es*, I take to be,

1 *Becauſe* the *number of one hundred for-four thouſand* were the Lambs *choſen num-r* formerly, and therefore they are the *choſen mber* ſtil.

2 *Becauſe* one hundred forty and four thou-d were the *number he went off the ſtage ith*, when for a *time* hee gave way to the *aſt*; and therefore they are the *number* which *w* (the Beaſts time being out) he comes on *h* again.

As for any *Myſtery* in the *Number* it ſelf, it *th* not appear to me that there is *any*, the uſe of

of this number, Chap. 14. being with allusion to the same number, Chap. 7. and as for any mystery there, I can see none, save only that *twelve times twelve* (that being the way of numbering there, twelve which is a definite number being put for an indefinite) makes up one hundred forty four, and therefore so many twelve thousands are called, one hundred forty four thousand.

SECT. III.

The former things premised, to the end we may know where we are, I now come to the *matter of this Prophecy*, which sets forth the *state* of the Church, within the *third period*, i. e. from the *ending* of the forty two Monthes, the one thousand two hundred and sixty days, until the *beginning* of the one thousand years.

My intent as touching it, is not to carry an exposition through the whole, examining as I goe each particular passage, with the minds of Writers upon it, that being a work which would prove tedious to my self, and possibly to the Reader, but only to give my own thoughts, as touching some things that are of more general concernment, and wil be of more special use.

I shal sum up all within the compasse of these four things:

1 Who *these one hundred forty four thousand shall be.* 2 The

2 The *cauſe and manner of this glorious Rendevouz*, and the ſtate or condition this one hundred forty four thouſand upon their firſt congregating ſhal be in.

3 The *excellent diſtinguiſhing Characters* of them.

4 How *the work ſhall goe on, after once* it is put into their hands.

As touching the firſt, who this one hundred forty four thouſand ſhal be; I anſwer, They ſhal be *the Gentile Saints*; my reaſons are,

1 *Becauſe* they are *the remnant of that Womans ſeed*, that within the *firſt period* was perſecuted by the Pagan *Roman* Dragon, and afterwards in the *ſecond period* by the *Antichriſtian Dragon*, but theſe are no other but the *Gentile* Saints.

2 *Becauſe* they are ſuch as the Antichriſtian *Germa*n Dragon in the *expiring time of the one thouſand two hundred and ſixty days ſhall riſe a warre againſt*, but they are the Gentile Saints.

3 *Becauſe* they are ſuch, who within the time that the Witneſſes lye dead, before the one thouſand two hundred and ſixty years are fully expired, *are eminent for keeping the Commandments of God, and having amongſt them the Teſtimony of Chriſt*; but this cannot agree to the Jews, whoſe coming in is not til afterwards, therefore muſt be the Gentile Saints.

4 *Be-*

4 *Becauſe* they are *gathered to a Rendezvouz, and have glorious Characters upon them,* and that before the downfall of *Rome,* as wil appear, compare verſ. 1, 2, 3, 4, 5. with verſ. 8. therefore cannot be the *Jews,* whoſe receiving Chriſt is not till afterwards, but muſt be the Gentile Saints.

Laſtly, I ſay no more, there is nothing in all this Chapter, ſave a ſingle clauſe towards the end, that relates to the *Jews,* but the whole hath *relation to the riſen Witneſſes,* or Gentile Saints, declaring how it ſhal be with them, and what ſhal be done by them againſt Antichriſt from the time of their riſe, until Chriſts appearance.

As for the one hundred forty four thouſand *ſealed ones,* Chap. 7. I ſpake my thoughts of them but now, which cannot be applied to any converſion of the natural *Jews,* unleſſe we ſhould ſuppoſe ſome converſion paſt many Ages ſince indeed the Text affords ſome probabilities for this Opinion, the *Angel* that hath the Seal coming from the Eaſt, verſ. 2. the mentioning the *Jewiſh* Tribes by name, together with the following deſcription of the new *Jeruſalem.* As for that Argument urged by ſome from the *multitude of all Nations, Kindreds, People and Tongues,* ver. 9. whom they conceive are ſpoken of by way of diſtinction from the ſealed company, it proves not; becauſe ſhould we ſup-

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poſe the Sealed company to be *Jews*, yet it is clear to me that the Sealed company relate to one time, the great multitude of all Nations, Kindreds, People, and Tongues to another, and thereby the ground of diſtinction as to perſons is taken away; for if theſe two relate to two times, then may we by the one underſtand the *Jews*, by the other the *Gentiles* only, or *Jews* and *Gentiles* both. But to paſſe this, as for the probabilities the Text doth afford us, though I could as much as another incline to the opinion, yet muſt I ſay, I am convinced of it, they are but weak, and wil in no wiſe counterpoiſe our former Arguments laid down to the contrary, yet if a way might be found out to reconcile both; that is, to make this ſealing to have a reſpect to Natural and Spiritual Jews too, to the Spiritual Jews about the time that Antichriſt came into the world, to the Natural upon the time of his going out; which latter, though their coming in unto Chriſt be long after the other, yet becauſe they are the elder Siſter, are chiefly ſpoken of, and their Tribes mentioned by name, and the other comprehended under them, it would be a thing very deſirable. The doing of this may ſeem a thing impoſſible, but yet poſſibly it is not ſo; ſomething looking this way I have very lately had in mine eye, that it wil doe the thing I cannot ſay, if it would, I conceive

it

it not meet here to insert it.

Yet for truths sake, to the end the thing in hand may be the more clear, and free from all exception, let us notwithstanding our former Arguments, suppose at present the one hundred forty four thousand sealed ones to be only the *Jews*, the *sealing* to note a *conversion* of that people yet to *come*; yet wil it not therefore follow that the *one hundred forty four thousand standing* with the *Lamb* upon *Mount Sion*, should be the *Jews* also; for there seems to be good reason for it, why in case the other should be the *Jews*, yet that the *Gentiles* here should be set forth by the very same number.

1 The one hundred forty four thousand of the Jews are so called, because *the picked and sealed ones of that people*; but these being the *picked and sealed ones of the Gentiles*, may wel be set forth by the very same number of one hundred forty and four thousand.

2 The *day* in which the *one hundred forty and four thousand of the sealed Jews* are so *numbred*, is the *first day* that that People as a Nation shal be *delivered* from their bondage, and enter into Christs rest. This Rendezvouz we read of, Chap. 11. is the very *first day* of the *Gentile Saints deliverance* from Antichristian bondage, and entring the Spiritual *Canaan* of rest, after that long wilderness-condition, and therefore wel may these be set forth by the same

num-

mber of one hundred forty four thouſand with
he other.

3 The *Jews* in the day of that Nations
oming in unto Chriſt, ſhal *come in a great*
ultitude, in which reſpect it is ſaid of them,
ſa. 66. 8. *Shal a Nation be born at once?*
herefore ſet forth by a *great number* of ſealed
nes, *viz.* one hundred forty four thouſand; ſo
kewiſe the *Gentiles* at the *time* of the Wit-
ſſes riſe ſhal ſtand up a *great multitude*, ſet
rth therefore verſ. 2. by the *voyce of many*
aters, and at the time of *Romes* ruine, which
al be ſuddenly upon their riſe; *John* hears a
yce of much people, Revel. 19. 1. *Of a great*
ultitude, of many waters, and mighty thun-
rings (arguing abundance of Gentiles now
me in) *ſinging Hallelujah, praiſes for* Romes
ine, verſ. 6. therefore wel may theſe alſo be
t forth by a great number, yea the ſame of one
ndred forty and four thouſand.

4 The *Jews* and *Gentiles*, two Nations,
hereof one only had the priviledge to be Gods
ople under the Law, the other hath this privi-
dge under the Goſpel, becauſe now both by
s great confluence of either to Chriſt to be u-
ted under him as Head, and King, and thence
ward to have equal Priviledges, may there-
e (either of them, being but as two ſeveral
nds marching to Chriſt, one from one corner
the world, the other from the other) be both

ſet

set forth by the very same number of one hundred forty four thousand.

To say no more, the sum of all is, That the one hundred forty four thousand here spoken of are the Gentile Saints.

SECT. IV.

OUr second Particular is to enquire into the *cause* and *manner* of this *Rendezvouz*, and the *condition* this one hundred forty four thousand shal be in thereupon.

1 For the *Cause*, the *accidental cause* shall be the *Dragons attempt upon the remnant of the womens seed*, who by making warre upon them to doe them a mischief, shal doe them the greatest good, and himself the greatest mischief that can be.

But the *efficient cause* shal be *the Lambs standing upon Mount Sion*, vers. 1. *And I looked, and loe a Lamb stood upon the Mount Sion, and with him one hundred forty four thousand* -- We are not to understand this of *Christs personal appearance*, which is afterwards, *ver.* 14. but rather *Christs more glorious manifestation* of himself, in his meekness, grace, and love, the precious vertue of his Death and Sacrifice (in which respect he is called a Lamb) to his *Churches* and *People*, where this *remnant* shal be, and that more generally at this time

e. He ſhal make his people generally and odrouſly ſenſible of the greatneſſe of his doning love, and how he hath engaged ſo e as to become himſelf a Sacrifice for them; hall aſſuring their hearts, that *the day is e, that he is to take his Kingdome*, and all they can doe for him in way of requital gather about him, and help him, to ſtand im in his great work of taking vengeance on *Beaſt*, overturning the *Thrones* of *King*n; and therefore he calls upon them now quit all earthly reſpects, and intereſts, and -way to ariſe, liſt under his Banner, and if wil but ſtand to him, though they may their failings and haltings, yet wil not he Martial Law, but lead them, and march be- them, with meekneſſe, gentleneſſe, and Here is the principal efficient cauſe.

The *manner of their Rendezvouz* wee verſ. 2. *And I heard a voyce from Hea- as the voyce of many waters* -- the phraſe to intimate as if the thing ſhould be by *generall tumult*, a mighty ruſhing of wa- voyce and cry amongſt the waters. Now in Apocalyptical phraſe, and elſewhere, have obſerved in opening the ſubject of the Vial) denote the *common people*, and in ace it is neceſſary we ſo interpret it, be- the *voyce of Waters*, is *diſtinguiſhed* from ce of *Thunder*, which *John* hears after-

And further observe these *waters* are not the *common waters*, but they are the *waters* of *Heaven*, *i.e.* of the true Church, and its members, therefore the *voice of waters* is heard from *Heaven*.

Yea further observe, the voice of waters from Heaven is a *great voice*, for it is a voice not of a *few*, but *many waters*, noting that the Spirit now acting shall be general, the cry to arise, general.

There had been a *little rushing of waters* before; a cry of one here, another there; but now what was before set home upon some particular hearts, is upon the hearts of God's people in general, and the *voice of waters* is a great and *general voice*, the cry runs on the sudden throughout the Churches and Saints and all are instantly upon their legs.

3 The *state* and *condition* they shall be in upon this their Randezvouz, is set forth in two things.

1 They shall be *owned by some eminent Head whom God will either raise up among them, or make to appear for them.* This *Head* is noted by the *voice* of the *great Thunder*, it being a phrase of the Holy Ghost in this Book to call the common people *Waters*, the Heads or great ones *Thundrings*, Rev. 19. 6. *I heard as the voice of many waters, and the voice of mighty Thundrings saying, Hallelujah.* It teacheth

much, That Christ will raise up some
ch faithful Instrument to be as his Lieu-
nant General to lead on this his One hun-
d forty four thousand, whose name shall
s a great *Thunder* in the world, dreadful
d terrible to the Antichristian party.

And whereas it is the *voice* of but one
under, it intimates that at this first *Rendez-*
, there shall appear but some *one* noted
d for Christ; but a while after, when the
k is gotten a little forwarder, we hear
many Thundrings, Rev. 19. 6. *i. e.* many
Ones, Heads, Rulers, who either wan-
opportunity or courage at first, shall
come in, and joyn with this party.

They shall *begin their march with praises.*
Lamb being now upon *Mount Sion*, his
nt gathered about him, an *eminent Head*
Christ raised up, and set over them, the
work they do is to sing praises. *I heard*
ice of Harpers, harping with their Harps.
Holy Ghost in these words alludes to the
of praising God in time of Old, when
people in their praises made use of In-
ents of Musick, and particularly, and
which was in most common use, of
Harpe, *Psal.* 33. 2. *Psal.* 43. 4. *Psal.*
2.

d me thinks the *first setting forth* of the
hundred forty four thousand seems to be

much like *Jehoshaphats march against the chi*
dren of Ammon, Moab, and Mount Se
2 Chron. 20. *An infinite multitude of peop*
and Nations like the sand of the Sea, come up
gether against Jehoshaphat and Judah. T
noise and *rumor* of their *coming*, doth at fi
distresse the people, but seeking God,
Lord letting it home upon the heart of
hoshaphat and his people, that the *mor*
should be the day of his power, he would do
work for them, they should not need so m
as to fight, onely stand and behold the sal
tion of the Lord; *fear and faint-hearted*
now flyes away; they do not consult, w
ther are we strong, or whether are we we
how is it possible we should deal with
multitude? But being assured of the Vict
and that the day should be theirs, they b
a march with praises, singing, & rejoycing
fore ever a stroke is struck, as if they had
ried the Field already. *So* will it be
this *remnant* at this day, the raging *Drag*
his wrath and fury comes on gaping
them; it is a miracle in reason if ever
scope his mouth; but against this, to *b*
their spirits, they have the *glorious prese*
the Lamb in the midst of them, this do
wonderfully animate them, that in the m
of danger they fear none, but march
the very face of the *Dragon* harping with

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rps, *i.e.* praiſing, and rejoycing, as knowing redly the *Lamb* will manifeſt his power, y ſhall tread the *Dragon* under their t.

Thus much as touching our ſecond parti-ar; from the whole note, *That notwith-nding the Witneſſes themſelves are undoubted-after their riſe, to be eſteemed a part of this One red forty four thouſand, yet ſhall the begin-of this glorious company be not with them, but e where that remnant of the Womans ſeed be found, that the Dragon wars againſt.*

ſhall here in the cloſe of this Section adde ord or two as touching *Daniels Stone*, the king upon this Rendezvous preſenting to mine eye. The firſt riſe of this *Stone* are doubtleſſe to place with the *begin-* of the third *Vial*. My reaſons are,

Becauſe it being the *Stone* alone that ks the *Great Image* by ſmiting him on eet and toes, we are there to place the of it, where the *Civill power* of Anti-in any of the ten Horns (repreſented he ten Toes) is *irrecoverably broken* to es. But the doing of this is *begun* with hird *Vial*, therefore with the *beginning* hat are we to place the *beginning* of the .

Becauſe *Daniels Stone* that *ſmites* Cha. 2. is *Ancient of dayes* that *ſits*, Chap. 7. be-

ing one and the same, we are to reckon the *rise* of the *Stone* from the *first day* that the *Ancient of dayes* began to sit, and to cast down any of the *Thrones* of the fourth *Beast*. But this work was *begun* with the *beginning* of the third *Vial*, therefore there are we to begin the *Stone*.

Now let us look upon the *work* done of *late yeers* under either of these *notions*, either as it is a *breaking of the great Image*, or as it is *casting down* the *Thrones* of the fourth *Beast*, for both are substantially the *same*, and instrumentally wrought by the *Stone*, and hath it not been done by a despised handful, which worldly powers would not have raised up at first, could they have holpen it, nor continued when raised, could they have had their will; but as the raising, so the continuing hath been from God more immediately, than by the endeavour of hands, *i.e.* humane means.

But now observe, as God never doth a *Wonderful work*, but in the *beginning* of it, puts *some death* upon it; so the most *remarkable work* that ever yet was in the world, viz. the *Stone smiting* the great Image is no *sooner on foot*, but presently even within that very *Vial* that the *Stone* begins to smite, comes the *saddest blow*, the *blackest cloud* over the work of God that ever one of them, the world, saw

namely the *death* of the *Witnesses*, this *stops* the *work* a while, the *Stone* lyes still, by *lying* till it seems to *moulder*; In this extremity God ariseth, takes the *Stone* into his hands again, forms it more strongly, by casting out the loose earthly matter, and firmly uniting and cementing the rest, adding withall more matter to it, that so upon its next smiting, it may break in peeces whatsoever stands in its way. This is done in this glorious Rendezvous, of which we have spoken.

SECT. V.

OUr third Particular comes now into consideration, namely to consider of the *Characters* of this One hundred forty four thousand.

As for the *several Characters*, we have, vers. 4. I have given my thoughts of them already in the Epistle Dedicatory to my late discourse upon the *Vials*; But what I then wrote, being but as the first day-break of light to this Propheſie, and hoping (through grace) that I do now begin to see those things a little more clearly, distinctly, and fully then at that time I did, I shall notwithstanding go over the whole again.

The first *Character* of them, *viz. That they stood with the Lamb upon Mount Sion*, relating

more to their *condition*, then their *qualification*. I shall be silent as touching it; and the rather because I have opened it already, *Sect.* 1. That omitted, we have besides it eight Characters in the Text.

I. *CHARACTER. They have their Fathers Name written in their fore-heads*, ver. 1. *i.e.* they shall be such who shall *know* one another by no *mark*, but onely the *Image* of the Father, the *Fathers Name written in their foreheads*. And I take it that *this is spoken* of the One hundred forty four thousand followers of the *Lamb*, in *opposition* to the *Beasts* followers, of whom we read a little before Chap. 13. 16. *That they have a mark written in their fore-heads, i. e.* they make up a judgement of persons by some *mark* given to them; one hath this *mark*, another that *mark*, and men (as well good men as others) all the *time* of the *Beasts* Kingdome, know one another by *mark*, and such marks as are of the *Beasts* devising. But now when the *Beast* goes off the Stage, and the *Lamb* comes in, all *marks* that formerly men were known by are laid *aside*, and now there is no *mark* to know Saints by, but onely this, *the Fathers Name written in their fore-heads*; There shall beno knowledge of Persons, as Presbyterians, as Independents, as Anabaptists, &c. any longer, but the *mark*, the *onely mark*, the

Saints ſhall know one another by; ſhall be the Image of the Father, *the Fathers Name written in their fore-heads.*

This ſhall be the *mark* by which Saints in the time of the *New Jeruſalem*, when the *Lord ſhall be one, and his name one*, ſhall know one another by, *Rev.*22.4. *His Name ſhall be in their fore-heads, i.e.* Grace and Holineſſe, the *Image* of the Father ſhall be ſo viſible in them, that there ſhall be no need of any other *mark* to know one another by, but all ſhall be known unto each other by this. The *beginnings* of this ſhall be very *eminent* in this *One hundred forty four thouſand*, and therefore we have this laid down, as the great *Character* of them.

II. *CHARACTER. They ſing a new Song which none can learn, but onely this One hundred forty four thouſand*, verſe 3. The meaning is, This One hundred forty four thouſand ſhall go a *ſtrain higher* in their actings and praiſes, then the Saints before them *did*; and for this reaſon many of the old Singers that ſung the firſt Song, *Rev.*15.3. ſhall not be able to ſing this, it ſhall go in a note too high, and ſpiritual for them.

III. *CHARACTER. They are ſuch as are redeemed from the Earth, i.e.* (as I conceive) ſuch onely as have obtained to ſtand looſe from *earthly intereſts*, being perſons dead and de-

delivered from the evill of the honours, preferments, pleaſures, profits of this preſent evill word, which not the ſons of *Adam* onely, but too many of the Sons of *Sion* are plunged in, and overtaken with.

IV. *CHARACTER. They are Virgin-Saints, not defiled with women,* verſe 4. I take this *Character* to be a *Character* diſtinct from the former, though not long ſince I judged either the ſame. And yet withall the difference is no great matter, the former noting redemption from earthly intereſts and engagements in the general, *i.e.* earthly intereſts of all ſorts, by which men, yea Saints themſelves are oftentimes miſled, and drawn aſide from following Chriſt; but this latter denotes redemption in a more ſpecial kind, *viz.* from *Antichriſtian* intereſts, the particular defilements of the whoriſh Woman; the meaning is, this One hundred forty four thouſand ſhal be a *ſelect number of ſuch perſons*, who notwithſtanding for a great part of their time *they lived* within the *Verge* of that *Idolatrous ſuperſtitious age*, in which the *whole world* went a *whoring* after the *Beaſt*, yet did in that *adulterous generation* keep themſelves *Virgins*, not committing *fornication* with the *Whore* of *Babylon*, by having any hand in her *Superſtitions* and *Idolatries*.

VI. *CHARACTER. They follow the Lamb whither*

whithersoever he goeth, *i. e.* They shall be such who from the day they began to follow the *Lamb*, *have ever kept him company in his most difficult paths*, *through rockie*, *craggie*, *thornie wayes*; in dangerous paths, where they have been necessitated to put their lives in their hands to follow him; in desolate wilderness-paths, where they heve been in a manner stripped bare of all outward comforts and enjoyments, yet willing to quit all, rather then leave his company, in paths contrary to reason, flesh and blood to their own preferments, interests, &c. such shall these be. And this *Character* (I take it) is *given* to them in *opposition* to those who did follow the *Lamb sometime*, so long as it stood with their safety, pleasure, honour, preferment, profits, &c. but when in following him they could have these no longer, they will follow him *no further*, the Lamb may march alone for them.

VI. *CHARACTER. They are redeemed from among men*; *i.e.* (as before I have noted) a *picked party*, not so much from the Antichristian crew of Idolaters, as the more pure party of the Reformers themselves, they shall be (as I have said) the very *cream*, the flower of the Reformed party.

VII. *CHARACTER. They are the first fruits unto God, and to the Lamb*, *i.e.* Either those that God makes *more account of*, as being

ſhall be to take up ſome few obſervations, as lye couched in this Chapter, and will adde ſome little further light, then what hath been already brought forth, to the Queſtion in hand.

1 More generally, *The work ſhall go on with a more ſwift and irreſiſtable hand then ever formerly.* Now ſhall not all the means and endeavours that can by the world or hell it ſelf be uſed, be able to hinder, but the wrath of God as a mighty overflowing deluge ſhall irreſiſtably come in upon the Antichriſtian ungodly world. This ſeems to me to be noted in that running and poſting of Angels one after another, ſo ſoon as ever the work is ſet upon this baſis, verſ. 6. *I ſaw another Angel flye in the midſt of Heaven, having the everlaſting Goſpel,* verſ. 8. *And there followed another Angel, ſaying, Babylon is fallen, is fallen,* verſe 9. *And the third Angel followed them, ſaying with a loud voice, If any man worſhip the Beaſt, and his image, or receive his marke in his fore-head, or in his hand; The ſame ſhall drink of the wine of the wrath of God,* verſe 15. *And another Angel came out of the Temple,* verſ. 17. *And another Angel came out of the Temple,* verſe 18. *And another Angel came out from the Altar which had power over fire.* The poſting of Angels argues the work now to be hot, it runs like fire in a Thatch, every Angel or inſtrument makes a quick

quick and speedy dispatch of his work.

2 More particularly, we have these things noted in the following part of this Chapter.

1 The *everlasting Gospel is preached*, verse 6, 7. *And I saw another Angel flye in the midst of Heavon, having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come, and worship him that made Heaven and Earth, and the Sea, and the Fountains of waters.* Five things we have here observable concerning this preaching of the Gospel, which shall be at this day.

1 The *wonderful purity, and simplicity of the Doctrine of the Gospel as now held forth*, it shall be purged from those Antichristian mixtures and devices of man, which tend to nothing else but to corrupt and darken the pure word of the Gospel, and lead souls from the simplicity of the Gospel. Hence it is called the *everlasting Gospel*, because it shall be now preached as it was at first; or all that drosse that hath been, and is in the Doctrine of the best Preachers hitherto, shall now be purged out, and that onely which will abide the fire, and shall be everlasting, shall remain.

2 The *matter it self*, that shall be held forth as one principal part of this everlasting Gospel,

ſpel, *ſhall be theſe things which concern Chriſt, judging the great Whore, and all his enemies, and the ſetting up of his own Kingdome, calling upon the Rulers of this world to worſhip the Lamb, throw down their Crowns and Scepter at his feet;* and therefore obſerve the matter of the Sermon is, *Fear God, and give glory to him, for the hour of his judgement is come, and worſhip him that made Heaven, Earth, &c.* as to ſay, the time is come that the Lamb will judge the Whore, deſtroy the Beaſt, tremble all ye Nations before him, ye Kings and Princes of the Earth be wiſe, give glory to him, Kiſſe the Son, worſhip before him who made Heaven, Earth, the Sea, and the Fountains of waters, leſt he be angry, and ye periſh in the way; as he is in his march to his Kingdome.

3 The *univerſal ſpreading of this Doctrine abroad, and that as it were in a moment*; therefore the Angel to note the ſwiftneſſe of carrying it is ſaid to *flye*, and to ſhew the univerſal ſpreading of it, its ſaid to be preached, *to every Nation, and Kindred, and Tongue, & People.*

4 The *publick, and bold holding of it forth*; ſuch a ſpirit ſhall be upon the Preachers that they ſhall not whiſper theſe things, and ſpeak them in private corners; but openly and boldly in the Market-ſtreet; yea, in the very faces of the Kings and Princes of the Earth. Hence to note the publickneſs

of

it, the Angel is ſaid to *flye in the midſt of* ...*aven, i.e.* openly in the view of all, and to ...e the publickneſſe and boldneſſe both, is ...d to *proclaim it with a loud voyce.*

5 The *great meaſure of faith that ſhall be upon* ...*Preachers as to this particular buſineſſe that the* ...*y time is come in which God will judge the* ...*ore*, therefore they cry out, *The hour of his* ...*gement is come.* As to ſay, Flatter your ...ves no longer, O ye Papiſts, ſit ſtill no ...nger, O ye Proteſtants, with this in your ...uths, the *time is not come*, the *time is not come*, ...aſſure your ſelves, Chriſt will now delay no ...nger, *The hour of his judgement is come.*

...*Romes deſtruction now comes unavoidably* ...*on her*, verſe 8. *And there followed another* ...*gel, ſaying, Babylon is fallen, is fallen.* The ...rds *Babylon is fallen, is fallen*, are not (as I ...nceive) to be looked upon as words of ...h concerning a work to be done, but ra...r a Proclamation of a work already done. ...his Angel is but the Meſſenger and Herauld ...f thoſe glad tydings who ſpreads this news ...er the Churches and Nations; which what ...h the greatneſſe of it, the ſuddenneſſe, and ...expectedneſſe of it, begets ſuch wonder...nt, and joy, that the whole world in a ...nner is filled with *Hallelujahs*, Revel.

...*A ſerious and ſolemn warning to all thoſe*

who shall yet adhere to the Beast, verse 9. *And the third Angel followed them, saying with a loud voice, If any man worship the Beast and his Image and receive his mark in his fore-head, and in his hand*, verse 10. *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb*, verse 11. *And the smoak of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name.*

But why are the Papals warned by pronouncing against them so dreadful a threatning at this day?

Ans. The reason hereof I take to be this, because the day of Christs coming, and the fatal ruine of the *Beast* and his followers, is now at hand, therefore the coming of Christ and the treading of the Winepresse, follow immediately upon this.

Now Gods way is, ever before his fatal blow, to give his enemies such a warning as may both leave them inexcusable, and clear his justice before all men in their destruction. Hence in regard the dreadful day of the Lords wrath is immediately to approach, in which the *Beast* is to be slain, his bod-

de-

stroyed, and given to the burning flame, the *ast and false Prophet* both to be cast into the ke of Fire burning with Brimston; that there- e the Justice of God in this most terrible ex- tion of his wrath might be apparent unto n and Angels, God, before he wil strike, sup some in a more special manner to make covery among the Nations of the terrour of Day approaching, warning all, not to side, or e any thing to do with the *Beast*, whose fi- destruction and torment is at hand; and in e notwithstanding this warning they shal, this hat they must certainly and suddenly expect, to nk of the wine of the Wrath of God, which is ured out without mixture into the Cup of indignation, and to be tormented with fire brimston in the presence of the holy Angels, in the presence of the Lamb, the smoke of ich torment of theirs shal ascend up for ever ever.

I have sometimes thought this *Angel* may be same with that, Chap. 19. 17, 18. for both immediately before the *great Day of God mighty*; both seem to have very clear light that thing, of the destruction of Gods ene- s; therefore as the one paints out the very ire and manner of their torments, so the o- is said (as to this particular, viz. of the cer- ruine of Gods enemies) to stand in the i. e. in clear light; both speak with abun-

dance of faith, the one to the Papal power aſſuring them of ruine; the other to the Fowl that fly in the midſt of Heaven, *i.e.* the neutra party, who would willingly joyn with th conquering ſide, could they tell which th ſide would be, therfore are moſt fitly deſcribe by ſuch fowls, whoſe chief deſire is prey; an ſaid to flye in the midſt of Heaven, becau they keep themſelves as 'twere in the midd betwixt Heaven and Earth, the Saints part and the party of the Beaſt, not knowing whic to fall in with, yet would willingly be of t wining ſide, and where they might have pre Now theſe the Angel aſſures, that if they wi joyn with the people of God, they ſhall ha victory and ſpoil, be both of the winning ſid and have prey to boot, as to ſay, You that w ver, & are doubtful which ſide to take, wou you be of the proſpering ſide, take this the for aſſuredly the victory ſhal fall to this part

Now whether or no theſe Angels are tw or but one, I ſhall not be curious to dete mine, nor is it a thing ſo material for us know; Onely ſuch a thing may be, and it not improper to ſay that one and the ſa Angel may do both theſe works, and that i maner together, *viz.* inform & invite the o whilſt he threatneth and warneth the oth

4 A ſweet *word of Heavenly conſolation to Saints and people of Chriſt, the bleſſed day of t redemption being now come.* Ve

Vers. 12. *Here is the patience of the Saints: here are they that keep the Commandements of God, and the faith of Jesus*; That is, in effect, to say, here is the end and fruit of the Saints patience, here is the blessed reward of keeping the Commandements of God, and holding the faith of Jesus; Now, now the day is come, in which it shall appear that the Saints have lost nothing by waiting patiently upon God for the fulfilling of his word, by keeping the Commandements of God, holding the Faith of Jesus. The world have looked upon them as fools, and counted their life a very prison; but here, here are they that keep the Commandements of God; here is the day of making up a right judgement of them; here's their condition visible from under a veil. Now, now, O ye world, look upon them, see what you think of them now, and of all their patience, obedience and faith; whether were they fools, as you esteemed them, or no?

And last, *We have Christs Personal coming*, v. 14. *And I looked, and behold a white cloud, & upon the cloud one sate like unto the Son of man, having on his Head a golden Crown, and in his hand a sharp sickle.* That Christs *Personal coming* is the thing held forth in these words appears,

1 Because the *coming* here is a *coming* of Christ, as he is the *Son of man*, which phrase

doth ever point at Christs *Personal coming.*

2 Because he *cometh in the Clouds*, which is the manner of his *Personal coming*, Matth. 24.30. *Then shall appear the sign of the Son of man in Heaven, and then shall all the Tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with power and great glory*, Rev.1.7. *Behold he cometh with clouds, and every eye shall see him*, 1 Thess.4. 16,17. *The Lord himself shall descend from Heaven with a shout, and with the voice of the Arch-angel, and with the Trump of God, and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air.* Matth.26.64. *Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven.* Luke 21.27. *Then shall they see the Son of man coming in a cloud with power, and great glory.*

3 Because Christ *comes with a golden Crown on his head*, which agrees to no coming so properly as his last, when he comes to receive his Kingdome, and when upon his coming, the Kingdomes of this world are to be given to him. Of this *Daniel* speaking saith, Chap. 13,14. *I saw in the night Visions, and behold one like the Son of man came with the clouds of Heaven, and came to the Ancient of dayes, and they brought him neer before him. And there was given*

ven Dominion, and Glory, and a Kingdome, that
l People, Nations and Languages ſhould ſerve
im; his Dominion is an everlaſting Dominion,
hich ſhall not paſſe away, and his Kingdome, that
hich ſhall not be deſtroyed.

4 Becauſe the *Battle of Armageddon follows immediately* upon this *coming*. This is noted by the treading of the *Winepreſſe*, verſ. laſt. The phraſe of treading the *Winepreſſe*, is the very phraſe uſed by the Holy Ghoſt in other places to ſet forth the *terror* of that day, *Rev.* 19.15. *He treadeth the Winepreſſe of the fierceneſſe of the wrath of Almighty God*, Iſa.63.3. *I have trodden the Winepreſſe alone*, Joel 3.13. All which places I have proved upon the Vials to have their fulfilling *immediately* upon *Chriſts coming* in that terrible day of the battle of *Armageddon*. So that by all circumſtances his *coming* is the *ſame*, and can be *no other*, than the *coming* mentioned *Rev.*16.15. of which we have treated at large, and proved by opening thoſe words, that it can be *no other* coming but *Chriſts Perſonal*.

Now becauſe at the *time* of Chriſts *Perſonal coming* the *dead Saints* are ſo to be *raiſed up*, as that they may be ready to come with Chriſt, 1 *Theſſ.*3.13. 1 *Theſſ.*4.14. *Zech.*14.5. therefore we have the *reſurrection* of the *dead* intimated in the verſe before *Chriſts coming*, verſe 13. *And I heard a voyce from heaven, ſaying*

unto me, Write, Blessed are the dead that dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them. The Emphasis of the text lyes in those words, *from henceforth*, about which I find Expositors, not applying this to the time of Christs *coming*, and the *resurrection*, but to *time past*, to be much puzled. And indeed there is cause, for as it is a *forced Translation* and besides the *Etymologie* of the word to translate ἀπάρτι otherwise than from *henceforth* or from *this time*; so cannot any solid reason be given for it, without a supposal of the *resurrection* to be here intimated, why *the dead from this time* should be pronounced *blessed*, more than from any *other time*; why from *this time* they should *rest from their labours*, and have their *works following them*, more than from any *other time*. To say they goe to Heaven by Death, and there rest from their labours *Answ.* But why from *this time* rather than *any other* are they *blessed*, seeing all that dye in the Lord throughout all Ages are equally made partakers of the blessing in this sense? To say the reason of the special blessing ariseth from the Cause they dye in, they dye in Christs Cause and suffer as Martyrs. *Ans.* But why is the *speciality* of the *Blessing* annexed to *this time* seeing as Martyrs many had suffered for Christ long before? To say (as doe some others) be-

cause

auſe the *Goſpel* began now to *be preached* in he world, which only makes men dye happily. *Anſ.* But why from *this time*, ſeeing a Soul annot dye happily, or in the Lord, at *any time*, without ſome *knowledge* of *Chriſt*, and the *Goſpel*? To reſtrain this (as do ſome others) to the pains of Purgatory, which (they ſay) till bout this time did cauſe fear even in good peole at their deaths; but now the Goſpel being reached clearly, and the vanity of that opinion aid open, the people of God dye comfortably, with aſſurance of going ſtraight-way into Paraiſe, wil not help us with an interpretation; for who can think otherwiſe, but that the vanity of his moſt groſſe opinion was laid open before, even when the *everlaſting Goſpel* was preached, *ver.* 6, 7. and if ſo, why then are they aid to be *bleſſed* from *this time*, and not rather rom *that time*, when the *everlaſting Goſpel* egan to be preached? To ſay, yet (as doe others) becauſe great Perſecutions were now to riſe, ſo that it was a bleſſing to be dead before hey came. *Anſ.* 1. Whether is it a greater *bleſſing* to dye in the Lord a Martyr, or to dye of a mans natural death? 2 Let it be conſidered, whether the *time* of the *Waldenſes*, *Albigenſes*, which *time* Expoſitors place higher, making pplication of the thing ſpoken of, *ver.* 6. 7. to hem, were not a *time* of as *ſore*, yea *ſorer Perſecutions* than the time to which they make appli-

application of these words; and if so, that this be the only reason, why then should not the *blessing* be placed there, rather than here, or as wel there as here?

For my own part, I do conceive that the thing here intimated is the *Resurrection*, which opinion, as it cuts off a multitude of uncertainties, so doth it agree most fitly to the circumstance of time, according to the method I have observed, and is clear also from the context, consent of other Scriptures, and the words themselves taken in their natural sense, without straining or forcing of them, being in effect thus much, as if the Holy Ghost should say; *The children of God untill this day have been ever accounted the worlds Fools, who have counted their life a burden and toyl, their death a losse of their expectations; but now at this day of the Resurrection, when the fruit of Gods people, patience, their faith and obedience* (of which was spoken in the fore-going verse, which hath a necessary dependance on this, and had wee conjoyned them in our exposition, as they are in the Text, it might possibly have been better) *shall be manifested before all men*; it shal then be seen that those who in former Ages, from the very beginning of the world, did live to the Lord, and dye in the Lord, are the only blessed men, who from this day in Soul and Body both are made partakers, and that in recompence of their

their former toyl and labours, of the glorious reſt of Chriſt, having now their good works following them, *i. e.* the reward of all their former good works (which the world looked upon as things loſt, and caſt away) given to them.

Hence, (which ſerves to expound theſe words) the time of the ſeventh Angels ſounding, (which is contemporary with this, both looking to the time of Chriſts coming) is called the time of Gods giving a reward unto his Servants the Prophets, and to the Saints, and to them that fear his name ſmal and great, *Revel.* 11.18. which anſwers punctually to this of their works, *i. e.* the reward of their works following them.

By theſe two Scriptures I am further confirmed in what I have written upon the Vials, *viz.* That not Martyrs only, but all the Saints ſhall riſe in the firſt Reſurrection, and come with Chriſt; for the bleſſing here pronounced is common to all that dye in the Lord, yea to all that have kept the patience, faith, and Commandements of Chriſt, and not peculiar to Martyrs only; the rewarding Saints in the time of the new *Jeruſalem*, is not a rewarding Martyrs only, but all that fear Gods Name (a qualification common to Saints) ſmal and great.

As for the double Similitude in the following words, 1. Of a *Harveſt*, verſ. 15, 16. 2. Of a *Vintage*, verſ. 18, 19, 20. whether the *Harveſt* ſignifie Chriſts gathering his Elect in the world

world (which are his Corn) together to him, 1 *Theſ.* 4. 17. 2 *Theſ.* 2. 1. *Mat,* 24. 31. And the *Vintage* Chriſts deſtruction of thoſe of his enemies that he findes gathered together upon his appearing; or whether one thing, *viz.* the ruine of his enemies be intended in both, which ſeems beſt to agree to *Joel* 3. 13. *Put yee in the Sickle, for the Harveſt is ripe; come get you down, for the Preſſe is full, the Fats over-flow*; (which Propheſie, as it is the ſame for time with this, ſo this ſeems to be taken thence) I ſhal not undertake poſitively to determine. Further, whether the *Angel* with a Sickle, who gathers the *Vintage*, ver. 19. be any *Angel* that Chriſt makes uſe of at his coming, to deſtroy his enemies, as God by an *Angel* deſtroyed the Hoſt of *Senacherib*; or whether this *Angel* be *Chriſt* himſelf, who before is called the *Son of Man*, here an *Angel* (which name is alſo given him, *Revel.* 10. 1, 2, 3, 5, 6. *Revel.* 20. 1. Chap. 16. 17. which in my diſcourſe on the ſeventh Vial, I have ſhewed is to be underſtood of Chriſt) I ſhall not much inſiſt on, only adding, that I rather incline to the latter, that it is, *Chriſt himſelf.*

1 *Becauſe* this work is done by the pouring out of the *ſeventh Vial*, and the ſeventh Vial is poured out by *Chriſt alone.*

2 *Becauſe* this work is the *treading of the Wine-preſſe*, and the treading of the Wine-

preſſe

preſſe is *Chriſts work alone*, Iſa. 63. 3. *Revel.* 19. 5.

3 *Becauſe* it carrying greateſt probability with it, that the *Harveſt and Vintage ſhould be but one* and the ſame thing, ſet forth for ampleneſſe ſake under two Similitudes, it ſhould alſo ſeem moſt probable to conclude, the *Angel* of either to be *the ſame*. Now the work of the *Harveſt* is in expreſſe terms appropriated to *Chriſt*, the *Son of Man*, therefore the *Vintage* is his work too.

4 *Becauſe* ſupplication ſeems to be made in the ſame manner to this *Angel*, as is to *Chriſt himſelf*. An *Angel* coming out of the Temple cryes with a loud voyce to him that ſate on the Cloud, *i. e.* Chriſt, the *Son of Man*, to thruſt in his Sickle and reap, ver. 15. In like manner an *Angel* coming from the Altar, cryes with a loud voyce to this *Angel* to thruſt in his Sickle, and gather the cluſters of the earth, *verſ.* 18. therefore they ſeem to be one and the ſame, and Chriſt himſelf the perſon pointed at in both.

If here I may adde my conjecture concerning theſe *two Angels* that cry with a loud voyce, to have this work of the *Harveſt* and *Vintage* performed, I have a conceit, that the firſt may ſignifie the *Gentile Churches*, the ſecond the *Jews*; who both about the *inſtant time* of Chriſts appearance are provoked, by ſeeing the whole

whole world gathering together to ſwallow them up, to cry mightily to the Lord, to manifeſt his power for their preſervation; for which cauſe either are ſaid to *cry with a loud voyce*; and both by ſeeing the rage and height of the enemy, have faith to beleeve their deſtruction to be at hand; therefore either are brought in, pleading *great words of faith*. The firſt pleads, *Reap O Lord, for the time is come to reap, the Harveſt of the Earth is ripe*, verſ. 15. The ſecond pleads, *Gather the cluſters of the Vine, for her Grapes are fully ripe*, ver. 18. and for this reaſon alſo may (as I conceive) the ſame thing be ſet forth under two Parables, that ſo hereby a clear way might be made for either of theſe two, firſt *Gentiles*, then *Jews*, to be brought in pleading with Chriſt, to ſhew forth his power and greatneſſe at this day.

Now of theſe *two*, the *Angel* of the *Gentile-Churches* is ſaid to *come out of the Temple*; (yet not the Temple of Heaven, which the Angel of the Vintage, *i. e.* Chriſt, comes forth of, *ver.* 17.) becauſe the *Gentile-Saints* had long before this time, even from the firſt day the Vials began to be poured forth, had a *Temple* among them, *Revel.* 15. 5, 6. this being the moſt remarkable thing concerning them, that they had a *Temple*, therefore are they deſcribed as coming thence. The *Angel* of the *Jews* comes from the *Altar*, ver. 18.

Queſt

Queſt. *Why is he ſo deſcribed?*

Anſ. To note the *wonderful ſufferings* that people ſhall be in, and that in that very nick of time wherein Chriſt ſhall appear, which is ſpoken of, *Dan.* 12. 1. *Zech.* 14. 1, 2, 3. and of which we have diſcourſed before, this being the moſt remarkable thing concerning them, and that which makes them to cry ſo loud, therefore are they deſcribed as coming from the Altar; yet is touching this *Angel* it is added, that he hath *power over fire*, ver. 18. noting the *great prevalency* that the cry of this *Angel* from the *Altar* ſhould have, to bring down the *Wrath of God* upon the Heads of the enemies; as *Elijah commanded fire from Heaven*, and the *Witneſſes* in the time of their Propheſie are ſaid to *devour their enemies by fire*, Revel 11. 5. ſo the *cry* of theſe poor *Jews*, who at this preſent are to be exerciſed under an *hour* of ſuch ſharp trouble, as never was until this day, ſince there was a Nation, ſhal be ſo prevalent with Chriſt, that it ſhall in a manner conſtrain him out of Heaven, and command down his ſore and heavieſt wrath upon the heads of their enemies, which is here ſet forth by this *Angels* having *power over fire.*

As touching the *one thouſand ſix hundred furlongs*, ver. 20. conjectures are divers.

" *Napiers* opinion is, That it reſpects the date of this terrible day, who reads the words

" thus;

"thus; Bloud came out of the Wine-presse un-
"to the Horse-bridles, by the space of one
"thousand six hundred stades of courses, as if
"(saith he) appearingly he should mean Me-
"taphorically, as Wine may be thought to
"flow from the Presse, or the blood of slain
"men in a Field to ascend to the Horse-bridles,
"so eternally shal the torment of the wicked a-
"scend after that one thousand six hundred years
"be accomplished; for (saith our Author)
"these stades agree wel to mean years, seeing
"a stade is that race or course that one may be
"thought to run with one breath, before he be-
"gin to renew his breath again; as one year is
"that race or course that the Sun maketh in a
"Circuit, before he begin to renew his Circuit
"again. Now counting one thousand six hun-
"dred years from the time that this was writ-
"ten, which was about the ninety seventh year
"of Christ, as *Eusebius* in his Chronicle saith,
"or in the end of the reign of *Domitian*, as *I-*
"*renæus* saith, which was Anno Dom. ninety
"nine, the end of the account shal fall out about
"the year of Christ, one thousand six hundred
"ninety seven, or one thousand six hundred nine-
"ty nine. Thus *Napier*.

This agrees wel to the time of Christs co-
ming, as the same is held forth in other Scrip-
tures, only falls two or three years sooner.
Now whether Christ, who tels us, that *for the*
Elect

ects sake the days shall be shortned, Matth. 24.22. may not by reason of that sharp trouble that precedes his coming, shorten by so much as this comes to, that determined time of his coming, which we have in *Daniel*, I will not say, yet a seeming probability of some such thing there is in our Saviours words.

Mayer hath an opinon that this may relate to the place; quoting *Rabbi Menaben* upon *Num. fol.* 60. who affirmeth that the land of *Canaan* was One thousand six hundred *Furlongs* in length. Now (saith our Author) for so much as all things are carried here on in an allegory to the Temple, the Altar, and the holy City which were of the *Jews*, I doubt not but in this space without the City it is alluded unto that Country, such an innumerable multitude are destroyed, as if such a slaughter of men were made as would overflow in this depth, all the whole land of *Canaan*.

This opinion the Prophets favour, in that general concurrence that is amongst them, that the battle of *Armageddon* (which is that treading of the Winepresse here mentioned) shall be in the land of *Canaan*, neer *Jerusalem*.

Hence, that opinion falls to the ground which would have this One thousand six hun-

hundred *Furlongs* to be a designation of *Peters* Patrimony, which (saith the Author of it) in the longest extent thereof, from the walls of *Rome* to the River *Po*, is exactly One thousand six hundred *Furlongs*, whence (saith he) its probable that the Popes own Territories may prove the Cock-pit of this execution whither Christ as into a Vine-presse, will from all parts gather the bloody grapes, when he means to tread them.

Another opinion I find hereof, which applies One thousand six hundred *Furlongs* to the greatnesse of the punishment, which shall befall the enemies of Christ at this day, and that in respect both of the multitude of those who shall be punished, and the length of their torment. *Blood* flowing so great a depth as to the *Horse-bridles*, and this for One thousand six hundred *Furlongs*, is an Argument both of abundance of blood, and a long time of pressing.

This conjecture also agrees well to the Prophets, who speaking of this day, make mention of multitudes that shall be destroyed *Joel* 3.14. *Ezek.* Chap.38. Chap.39. *Rev.* 16. 14,16. Chap.19.19,20,21. and also of length of torment, *Isa.*66.24.

Now seeing that either of these opinions will, and do agree to the mind of the Holy Ghost in other places, where mention is made

ade of this day, I judge it moſt ſafe not to ſtrain the interpretation of ſo great a my-ery to any one, but as the wiſdome of God Scriptures more plain, much more in pla-ſo myſtical, is manifold, ſo to conceive at either, *viz.* the time, place, and great-eſſe of the puniſhment alſo may be here in-nded.

Thus once more we are come unto the *day Chriſts appearing*, which though looked for t by a *few*, yet doubtleſſe *haſtens* upon us. how much this bleſſed time is neerer, by much the more doth it call upon us to have r eyes fixed thereupon; to awake, ariſe, put our beautiful garments, & ſhake our ſelves our duſt; gather up our courage, our zeal, our e, our love to Chriſt, his cauſe and people; olving within our ſelves for *Zions* ſake not hold our peace, and for *Jeruſalems* ſake give him no reſt, till the righteouſneſſe ereof go forth as brightneſſe, and the ſalva-on thereof as a Lamp that burneth; till e who now is termed forſaken, and her nd called deſolate, ſhall become a Crown glory in the hand of the Lord, and a royall adem in the hand of our God, and bee more called *Hephzibah*, nor her land ulah, but be the Lords delight, married to him, the praiſe of the whole earth, an rnall excellency, a joy of many Gene-

rations, a City of solemnities, a Tabernacle that shall not be taken down, nor one of the stakes bee for ever removed, where the glorious Lord will bee unto his a place of broad Rivers and Streams, to water the City of our God, to repleniſh and make fat the Mountain of his Holineſſe: Which things as hee hath foretold them in his word, and will surely fulfill them in their season; So let mee say, THIS GENERATION SHALL NOT PASSE TILL ALL THESE THINGS BE FULFILLED; for the time is at hand. He will finiſh the work, and cut it short in righteouſneſſe; Verily a short work will the Lord make upon the Earth. Watch yee therefore, and pray alwayes, that yee may be accounted worthy to escape thoſe things that shall come upon the World, and to stand before the Son of Man; For he that doth theſe things saith, *Behold I come quickly, and my reward is with me, to give to every man according as his worke ſhall be. I come as a Theef: Bleſſed is he that watcheth and keepeth his Garments, leſt he walk naked, and they ſee his ſhame: Even ſo, Come Lord Jeſus, Come quickly.* Amen.

Haiah

Isaiah 14.32. *What shall one now answer the Messengers of the Nation? That the Lord hath founded Sion, and the poor of his people shall trust in it.*

FINIS.

From my Study in *Trunch* the 23. day of the first Month, in the Yeer of our Lord 1654.

A MOTIVE
To Generation Work:
OR
A Key to unlock the Myſticall Numbers of *Daniel*, and the *Revelations*, tending to reſolve the great Queſtion of the Age we live in, *viz. How long ſhall it be unto the end of Wonders?*

By *J. T.* A waiter for the Redemption of *Sion.*

Dan. 8. 13. *Then I heard one Saint ſpeaking, and another Saint ſaid unto that certain Saint which ſpake; How long ſhall be the Viſion concerning the daily Sacrifice, and the tranſgreſſion of deſolation, to give both the Sanctuary, and the Hoſt to be trodden under foot?*

Verſe 14. *And he ſaid unto me, Unto two thouſand and three hundred dayes, then ſhall the Sanctuary be cleanſed.*

Exod. 12. 41. *And it came to paſſe at the end of the four hundred and thirty yeers, even the ſelf ſame day, all the Hoſts of the Lord went out from the land of Egypt.*

LONDON, Printed for *Livewell Chapman*, 1654.

The Epiſtle to the Reader.

Chriſtian Reader,

I hath been oftentimes in my thoughts, that here is hardly any controverſie in this age which is fruitful in little elſe) but there are that thing wherein the controverſie lyes, me more general principles *of truth, which, as their own nature they do carry a* light *round out them, ſo could they be found out, would in few words* enlighten *a man more than all thoſe dious Volums, which about things controver-d, are daily ſent forth into the world, which dinarily do but beat about the Buſh, never ming at the place where theſe* principles *lye.*

The care *of that man who would make* diſ-very of truth, *ſhould be in the firſt place, and bove all,* to ſearch *theſe out, and, having nnd them, to place them rightly; for theſe ing to be his foundation, if but a ſtone in his foundation be either not of the true etal, or diſplaced; it neceſſarily follows, that much of the building as hath it for its baſis uſt be weak, or carried awry.*

The beſt outward means *to attain theſe* inciples *is to give attendance to the reading*

of

of the word, and diligently to compare one place with another, but yet this may be done and a man no whit the neerer, if with this endeavour there do not concur the inward ſupply and aſsiſtance of the Spirit. And truly I have many times thought with my ſelf, that as the great thing our faith is to have in it eye when it goes to the promiſe for teaching, is that the Lord would lead us to theſe; ſo the principal thing in the Spirits teaching, when it teacheth any ſoul, is, by its inward hints to point it unto theſe.

The moſt certain Character to know theſe principles by, when they are attained, and when not, is an univerſal harmony of truth; for theſe principles are as the Center, in which all the lines of truth, which are ſeparated in the Circumference, do meet together, and become one point. But now, as the wider any Circumference is, the farther will a man be, who walks there from the Center; So thoſe who travel in the large Circumference of mens writings are farther from theſe principles, than thoſe who ſhunning this broad way, betake themſelves to the narrow path of the word alone. And it ſtands with reaſon it ſhould ſo be, (though we had it not to ſay, this way is the way of the promiſe) for the bringing forth of Harmony, being by comparing one thing with another, a man may much better compare,

where

here he hath much laid down in a little, as in word, than where he hath little in much, in the writings of men; for as judgement, memory, &c. are greatly holpen by the one, so they confounded by the other.

Thoſe principles *are not without cauſe to be* ſpected, *which will not produce this* Harmo-; *for truth being one, and but one, ſo far as creature cannot make it one, its a manifeſt gument of his falling ſhort of the knowledge truth.*

As it is ordinary for Gods people by inward nts *to have firſt the* light *of thoſe* principles, hich *followed up, will produce this* outward *Harmony; ſo muſt they in caſe they would* lk *ſafely, and make right concluſions, by* is outward Harmony, *judge of their* inward nts. *Hence* inward hints *are not to be* ſleighted, r *raſhly rejected, for oftentimes they carry* at *with them which were they followed up by* oſe *that have them, would produce a glori-* us Harmony *of truth; nor contrariwiſe are they* be credited *or received any further, than by* is outward Harmony, *a teſtimony is given to* em; *for it is moſt certain, if the Spirit with-* be *teacher, he will make manifeſt the hidden* yſteries *of his voice without, but never con-* adict *them.*

Theſe principles *I am ſpeaking of, could* ey *be* found out, *and brought to light, the*

way

way *to truth would be* ſhorter, *the* myſtery *truth* cleerer, *the* force *of truth to batter do error, by how much it would be more unit* greater, *and a cloſe among the ſpirits of y men, ſooner attained, than is like to be in a other way. Withall, whoſoever would exam other mens* principles *upon any particular ſu* ject, *walking by* this Rule, *ſhall find that wo* eaſie, *which might otherwiſe prove very d* ficult.

That I my ſelf have attained this kno ledge, I cannot ſay, nor is it likely, ſeeing I a but newly come unto this Leſſon; yet havi made a diſcovery of ſuch a way, I am preſſi after it, and what I have attained, I offer thee, Sober Reader: Read, and judge, a try if thou pleaſeſt.

Key to the Myſtical Numbers of Daniel, *and the* Revelations. *Or, certain* Theſes *tending to reſolve the great Queſtion of the preſent time,* How long ſhall it be unto the end of Wonders? *Added as a Motive to the ſeveral parts of Generation Work.*

THESIS I.

THere is a certain *definite and determined time*, that God in his word hath ſet, how long the captivity and ſufferings of the Church of the New Teſtament ſhall continue, beyond which they ſhall not be extended. That ſuch *determined time* ſhould be is a thing of *ſpecial uſe*, both for the comfort of Gods Church under ſuffering, the ſtrengthning of their faith, and the helping them in prayer; and it cannot be thought that God who was ſo carefull to meaſure out the time of his Churches ſufferings under the Old Teſtament, and that to a yeer, yea a day, ſeventy yeers

yeers in *Babylon*, four hundred and thirty in Egypt, and in the ſelf-ſame day the determined time was expired, God brings them out *Exod.* 12.41.51. ſhould be altogether careleſs (as if his grace in Goſpel-times were leſſe) of meaſuring out, and determining the time of the captivity and ſufferings of the Church of the New Teſtament.

THESIS II.

The *knowledge of this time* is a thing *attainable* or otherwiſe there could be no *advantage* ariſing hence; yea the former ends ſhould be fruitleſſe, and of no uſe; yea otherwiſe why is there a promiſe left us of attaining knowledge as to this thing, by running to and fro *Dan.* 12.4. if by running to and fro knowledge were not *attainable*? Yea to what end are the myſtical Numbers in the time of the end to be unſealed, *Dan.* 12.9. if notwithſtanding their unſealing no certain concluſion as to the things they hold forth were deducible?

THESIS III.

This *knowledge*, though attainable, is *not a diſcovery intended for all ages*, but for the *laſt* only, or thoſe *Saints* which ſhal live *immediately*

fore the expiration of this time. Therefore the revealing time alwayes particularly noted by this expreſſe Character, *the time of the end*, Dan. 12.4. *But thou, O* Daniel, *ſhut up the words, and ſeal the Booke, even to the time of the end.* Verſe 9. *Go thy way* Daniel, *for the words are cloſed up, and ſealed till the time of the end*, Chap. 8.17. *Underſtand, O Son of man, for at the time of the end ſhall be the Viſion*; which laſt words cannot reſpect the *time* of the Viſion, which was many ages ſince, in the third yeer of *Belſhazzar*, verſe 1. nor the *matter* of the Viſion, as if the ſame did relate only to things done in the *time* of the end; for the *matter* of the Viſion is a Prophecie of the three laſt Monarchies, Firſt, *Medes* and *Perſians*. Secondly, *Grecians*. Thirdly, *Romans* the *Babylonian* Monarchy being omitted, becauſe it was in the expiration of that *Daniel* had the Viſion) and therefore the *matter* of it runs through all of them, and may not be limited to the *time* of the end: But they reſpect the *Revelation* of the Viſion, which *Daniel* himſelf hath light into at preſent, but with this proviſo, that he ſhut it up, Verſ. 26. *Shut thou up the Viſion*; for others muſt wait for the underſtanding of theſe things untill the *time of the end.*

THESIS

THESIS IV.

The *Persons in a capacity*, and that when the Book is opened, to attain this knowledge are such onely as make *enquiry* after it. Therefore the determinative answer concerning the times is given forth to the *enquiring* Saints, *Dan.*8.13.14. *Then I heard one Saint speaking, and another Saint said unto that certain Saint which spake: How long shall be the Vision concerning the daily Sacrifice, and the transgression of desolation, to give both the Sanctuary and the Host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred dayes, then shall the Sanctuary be cleansed.* And also the promise of increase of this knowledge, and that in the time when the Book is to be unsealed, is not to all (though persons otherwise qualified with abundance of grace and knowledge) but to such onely as are *runners to and fro*, Dan.12.4. *But thou, O Daniel, shut up the words, and seal the Book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.*

THESIS V.

The *time it self*, is held forth in those mystical Numbers that we find in the Prophesi

Daniel, and the Book of the *Revelation*; which must be, because no *determination* of the time can be found in all the Scripture, if it be not in those numbers.

THESIS VI.

That *interpretation* of these Numbers is subtlesse to be *sought* for, and, when found, allowed, that brings them to a *Harmony* within themselves; for truth is *never found* but a *Harmony*. No Prophesie is of a private interpretation. *Out of the mouth of two or three witnesses shall every word be established.*

THESIS VII.

The *best way* to attain this Harmony, is to consult with the naked testimony of Scripture, History, and Chronology.

THESIS VIII.

The *voice of Scripture* is to be attended in the first place, History and Chronology in the second. The reason is, because the reports of Historians being various and perplexed, sometimes as to actions themselves, oftentimes as to the time of them, they will but

confound the Enquirer, if indubitable principles and concluſions from Scripture be not firſt laid as a foundation.

THESIS IX.

If it may be ſuppoſed (which muſt, otherwiſe no certain determination of the time is attainable, and ſo this, and every enquiry is but a running in vain, and labouring in vain) that *indubitable principles*, which may ſerve us as a baſis for ſuch an undertaking are left us in the word; and alſo if it be a thing ſuppoſable, that amongſt the variety of Hiſtorians, any one of them, in recording ſuch Acts, which are to be as Heads to this or that Myſtical number, hath neither given falſe reports of the Acts themſelves, nor miſſed the time; it is a thing then not impoſſible by vertue of the light firſt received from the moſt certain principles of holy Scripture to paſſe a *definitive Sentence* upon the report of Hiſtorians, and to conclude this, in this or that particular report, to be in the truth, theſe in the error.

THE

THESIS X.

If among many, *any one*, or more Hiſtori- be *found in the truth*, as touching ſuch and h acts and their time; then alſo by the *in- itable principles* of Scripture, and their re- ts laid together, a *certain determination* of time may be made.

THESIS XI.

The *Numbers themſelves* which point us he end of the Churches Captivity, and ſuf- ngs in New-Teſtament-times, are *two thou- d three hundred days*, Dan. 8. 14. *one uſand two hundred and ninety, and one uſand three hundred thirty five days*, apter 12. 11, 12. *one thouſand two hun- d and ſixty days*, Revelations 11. 3. apter 12. 6. and *forty two Moneths*, Re- ations 11. 2. Chapter 13. 5. both which I have before proved, chap. 1. Sect. 2. to be and the ſame.

THESIS XII.

A *day put for a year* is a Scriptural, and Prophetical way of ſpeaking, *Numbers* 14. 33, 34. *And your children ſhall wander in the Wilderneſſe forty years, after the number of the days in which yee ſearched the Land, even forty days, each day for a year*, Ezek. 4, 5, 6.-- *Thou ſhalt bear the iniquity of the House of* Judah *forty days; I have appointed thee each day for a year.* Thus we are to interpret days in the fore-going numbers, or otherwiſe the numbers will be of no uſe at all, to meaſure out the time of the Captivity, and Sufferings of Gods people under the New Teſtament; for how little time, ſhould we underſtand theſe days of Natural days, doth the greateſt of theſe numbers contain?

THESIS XIII.

As *Daniel* wrote in *Old-Teſtament-times*, when the *Jews* were the only people of God, and *John* in *New-Teſtament-times*, when the *Jews* were a people rejected, and the *Gentiles* Gods choſen people; ſo are we to look upon the thing principally pointed at in the fore-going numbers of *Daniel*, to be the *time of the*

Jew

ws *delivery* from their long Captivity; the ing chiefly intended in *Johns* to be the ut-oſt period of the *Gentile-Churches Bondage*, d Captivity under Antichriſt.

THESIS XIV.

Now becauſe the *Gentile-Churches delive-*ce from Antichriſtian Bondage, which gan with the beginning of the Vials, ſhall *compleat* at the end of the One thouſand o hundred and ſixty dayes, or the two and ty months, *i. e.* Antichriſt, this time ex-ed, ſhall never ſo far prevail againſt them ore, as to bring them into bondage to him ain, therefore the *utmoſt period* of the urches ſufferings, that we have in *John*, is, *end* of the *one thouſand two hundred and ſix-days*, the forty two Moneths, no farther mber beyond this being aſſigned. But now cauſe the *delivery of the* Jews is to be begun the *time* of their *coming up to their Land* and ot *compleated* till forty five years after, there-re have we in *Daniel*, Chap. 12. *two num-rs* laid down, the one *one thouſand two hun-ed and ninety days*, the other *one thouſand three ndred thirty five*, which carries us *forty five rs* farther than the other.

THESIS XV.

All the afore-said *Propheticall and Apocalypticall numbers* may be divided into two Ranks; those of the first Rank point us to the time of the *Jews first stirring*, the *rise of the Christian Witnesses*, the *end of the Beasts reign*, and *treading under foot the Holy City*. Those of the second, to *the time of Christs second coming*, the *finall destruction of the Beast*, and the *full deliverance of the* Jews

Here it is a thing most necessary, that we *mind*, and *diligently observe this distinction*; for the not distinguishing betwixt the *ending time* of Antichrists reign and Tyranny, and his *finall destruction*, which is in the destruction of the Fourth Monarchy; the beginning time of the *Jews* delivery, and their *compleat* deliverance; the standing up of Christ in his *Witnesses*, i. e. by a more glorious manifestation of his power and presence, with, and among his people, and his standing up in *Person*, is a fundamental mistake in an enquiry of this nature; yea confounds and darkens the whole truth (in that manner) of *Daniel* and the *Revelations*; and indeed is the very reason why some contend for a Spiritual appearance of Christ only, *viz.* an

ppearance with his in a way of power, and o-
ers contrariwiſe for a *Perſonall*; whereas in
th there is a glorious truth, and a ſet and an
ppointed time for both; only the firſt falls ſo
any years ſooner, and ſo is nearer to us; the
cond ſo many later, and ſo is farther off; and
ſſibly this may be one reaſon, why good peo-
e at this day harp ſo much upon the firſt, be-
uſe it is neareſt to them, and ſo moſt upon
eir hearts. Now by *obſerving this diſtinctio-*
, and carrying it with us through the Pro-
hets, either, and the time of either, will bee
ar.

Numbers of the first Rank.

THESIS XVI.

The *Numbers* that belong to the first Rank, are the *one thousand two hundred and ninety days*, the *one thousand two hundred and sixty*, and the *forty two Months*, the same with the *one thousand two hundred and sixty*.

THESIS XVII.

The one thousand two hundred and ninety days, and the one thousand two hundred & sixty (*alias* forty two months) are both to end at *one* and the same *point*; that is, the *Jews* delivery from their long Captivity, which is the thing set forth by the one thousand two hundred and ninety days, is to begin at that point where the *Gentile* Churches delivery from the tyranny of Antichrist, set forth by the forty two Months, the one thousand two hundred and sixty days is to end, and so consequently either number concenter in their end, and terminate at the same point, which is clear.

1 *Be-*

1 *Becauſe* the time, times and a half, *Dan.* 12. 7. *Revel.* 12. 14. which ends at the ſame point with the one thouſand two hundred and ſixty, ends alſo at the ſame point with the one thouſand two hundred and ninety, as I have proved at large in my fore-going diſcourſe, chap. 2. ſect. 5.

2 *Becauſe* our Saviour, *Luk* 21. 24. foretelling the time how long the *Jews* Captivity ſhould continue, and *Jeruſalem* ſhould bee trodden under foot of the *Gentiles*, tels us, that the ſame ſhould be until the times of the *Gentiles* ſhould be fulfilled. *And they ſhall fall by the edge of the Sword; and ſhall be led away captive into all Nations, and* Jeruſalem *ſhall bee trodden down of the* Gentiles, *untill the times of the* Gentiles *be fulfilled*; the meaning whereof is not, that the Jewiſh Captivity ſhould continue, untill ſuch time as the *Gentiles* ſhould ceaſe to be Gods people any longer, for the ſtream of the Prophets run againſt ſuch a conjecture, they every where fore-telling of a wonderfull acceſſe of *Gentiles* to the Lord, about the time of the *Jews* coming in, from which day the *Gentiles* are not to be rejected, but *Jew* and *Gentile* together to be the people of God. But the meaning I conceive to be this, *untill the time of the* Gentiles *be fulfilled*, that is, until the time of the *Gentiles* Captivity, and

and ſufferings under Antichriſt is at an end, ſo long ſhall the *Jews* Captivity remain, but with the end of the one ſhall the other alſo have end. Now the *Gentiles* Captivity ending at the end of the forty two Months, the one thouſand two hundred and ſixty days, which is the term of the Beaſts Tyranny, and the Womans being in the Wilderneſſe, therefore muſt the *Jews* alſo, and ſo conſequently the one thouſand two hundred and ſixty days, and the one thouſand two hundred and ninety, end together.

3 *Becauſe* Daniel, chapter 9. 26. telling us how long deſolations are determined upon the Jewiſh Nation, makes their deſolations to *end* with end of the Warre, *Unto the end of the Warre deſolations are determined.*

Q. *What warre is this?*

Anſ. Doubtleſſe the Warre he had ſpoken of before, Chapter 7. 21. viz. the Warre of the little Horn againſt the Saints; *I beheld, and the ſame Horn made Warre with the Saints, and prevailed againſt them*; the continuance of which Warre is but untill the end of the time, times, and a half, where the time of the little Horns reign and Tyranny expires, verſ. 25. *He ſhall wear out the Saints of the moſt High, and think to change Time and Laws, and they ſhall be given into his hand untill a time, and times, and the dividing of time.*

Now

Now obſerve, with the *end* of this Warre, the Jewiſh *deſolations* end, and their reſtauration begins; now this Warre *ending* with the *end* of the time, times, and a half, and the *end* of the time, times, and a half, and the one thouſand two hundred and ſixty days being *one* and the *ſame*, it neceſſarily follows, that the one thouſand two hundred and ſixty days, and the one thouſand two hundred and ninety, ſhould *end together*.

THESIS XVIII.

The *point of time* where either ends is in the year of our Lord, one thouſand ſix hundred fifty and ſix.

THESIS XIX.

The *true beginnings* of either number do neceſſarily inferre this to be the end.

THESIS XX.

The one thouſand two hundred and ninety days *are to be begun* Anno Dom. three hundred ſixty ſix, with that noted act of *Julian*, of ſetting the *Jews* about re-edifying the Temple, and furniſhing them out of the publick Treaſury with

with all neceſſaries for this work, when by a terrible Earth-quake all they built was thrown up, yea the very foundation-ſtones of the Temple, which never till that day were moved, thrown out of their places, and by terrible Thunder and Lightning, and Fire falling from Heaven, all their tools and inſtruments were burnt up. So that as *Socrates* (in his third Book, *cap.* 20. according to the Greek, the 17. according to the Tranſlation) ſaith, That there a man might have beheld Hammers, Graving-Irons, Saws, Axes, Hatchets, &c. conſumed with fire; which fire (ſaith he) ceaſed not to burn the ſpace of a whole day, and the *Jews* themſelves being amazed hereat, confeſſed Chriſt to be the omnipotent God.

Yea farther (ſaith the aforeſaid Author) *Cyril*, then Biſhop of *Jeruſalem* when they began the work, remembred this Propheſie of *Daniel*, and urging Chriſts words with it, *Mat.* 24. 2. did Propheſie unto many, that now the time was come that our Saviours words ſhould be fulfilled, which he ſpake of the Temple, that *not one ſtone ſhould be left upon another*. Thus much out of the very words of *Socrates*, who wrote above twelve hundred years ago.

The truth of this act is alſo teſtified by many other ancient Writers; as,

Ammianus Marcellinus, who lived in the very

very time of *Julian*, and was a Souldier under him, *Lib.* 23.

Theodoret (who wrote his Eccleſiaſtical Hiſtory, *Anno Dom.* four hundred and thirty) *Lib.* 3. *Cap.* 17.

Sozomene (who was contemporary with *Socrates*) Lib. 5. cap. 21. yea by moſt Chronologers and Hiſtorians, both Ancient and Modern, that have written any thing of this time.

Yea, which is alſo a thing very obſervable, and noted by *Socrates*, and moſt of the aforeſaid Authors, *viz.* That as wicked *Julian* did ſet the *Jews* upon re-edifying the Temple, ſo did he alſo about the ſame time ſend his Legates to offer Sacrifice in the chief Heathen Temple of the *Gentiles* in *Delphos*, and there to conſult with the Oracle of *Apollo*; and as God by Earth-quake, Thunder and Lightning did overturn the one, ſo did he alſo in the ſame manner, and about that very time, the other, thereby overwhelming at once both the chief Temples, the one of the *Jews*, the other of the *Gentiles*, putting an end to the *Jewiſh* daily Sacrifice, and the *Gentile* Superſtitions, at one and the ſame time; and therefore no time may ſo fitly be called a time of Deſolation, and that becauſe of abomination, as this.

Now the Reaſons why we are to fix the Head of our Account upon this act, rather than

than any other before it, or ſince it, are.

1 *Becauſe* if we begin with any act before it, the *time is expired*, and the *Jews* not yet delivered; experience therefore proves ſuch beginnings falſe.

2 *Becauſe* we may not *begin lower* for theſe Reaſons.

1 *Becauſe* if we begin lower the one thouſand two hundred and ninety days cannot bee *made concurrent in their end* with *Johns* one thouſand two hundred and ſixty, which for the fore-going grounds muſt be.

2 *Becauſe Daniel* being a Prophet of the *Jews*, and the things he fore-told having a more *eſpecial reſpect to that Nation*, there cannot in any Hiſtory of any time ſince Chriſt be found an act ſo famous, and that with a relation to that Nation, as was this act of *Julians*, with which therefore we muſt begin, or none.

3 *Becauſe* no beginning lower (that will agree to *Daniels* words) either *can be found*, or is *ſtated by any* that ever yet I have met with; and it is a thing that I have much obſerved, how that all thoſe who becauſe the time is near, and ſo little likelihood of any ſuch thing appears as yet, have not faith enough to beleeve this beginning, have alſo not light enough to make out another, but are ſilent, laying down no Head to begin this account upon, which yet the Holy Ghoſt

Ghoſt hath marked out, by as eminent and ored Characters, to ſhew us where we are to egin it, as any account in all the Scripture, erſe eleaventh; *From the time that the daily Sacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, ſhall be one thouſand two hundred and ninety days.*

And theſe Characters do moſt exactly agree to the act of *Julian*, as I have proved in my firſt part, *p.* 52, 53. nd indeed are not ſo fitly appliable to ny act that ever was before or ſince it; I judge my ſelf therefore to have much eaſon ſtil to hold to that opinion I then more doubtfully laid down, viz. That we are with *Julians* act of ſetting the Jews about re-edifying of the Temple, o begin the one thouſand two hundred nd ninety days.

The reaſon why I pitch upon the ear three hundred ſixty ſix, to be the ear in which this was done (when as here is amongſt Hiſtorians three or our years variance in ſtating the year) s not this only, becauſe Hiſtorians of eſt account report this to be the year, and

and Authors of no little eſteem adhere rather to this report than any of the other; but my reaſon is, becauſe the one thouſand three hundred thirty five days, verſ. 12. (whoſe Head is the ſame with the one thouſand two hundred and ninety) cannot be made, as they muſt (as ſhall ſtraight-way appear) concurrent in their end with the two thouſand three hundred days, in caſe we fix this act of *Julian* upon any other year than the aforeſaid year three hundred ſixty ſix; that therefore I conclude (as formerly) to be the year; To three hundred ſixty ſix adde one thouſand two hundred and ninety, the whole is one thouſand ſix hundred fifty ſix.

THE

THES. 21.

The 1260 dayes are to *be begun, A.D.* 396. or to that year are the *Characters* the Scripture gives us both of the time in which the Beast was to rise, and the Characters of the Beast himselfe most fitly appliable.

THES. 22.

Two *clear Characters* we have laid downe in the Apostle *Paul*, 2 *Thess.* 2. of the time in which the man of sin was to be midwifed into the world.

First in the time of the Churches *first most eminent Apostacy* from Primitive purity. This we have, *vers.* 3. *That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition*; as if he had said, the revelation of the man of sin, *i. e.* the bringing him forth into the world, is then to be expected when you shall see some eminent falling away; for he thrusts himselfe forth into the world in, or with this falling away. Now this defection though it began and was in part more early, because the mystery of iniquity did work and endeavour to thrust itself in, even from the Apostle dayes, as *ver.*

7. *For the myſtery of iniquity doth already work*; yet did it not become eminent, ſo as that corruption began to have the Major Vote in Councils, and to be confirmed by their Decrees, till in and neer about this year. What Canons that never paſſed Councels before the ſecond Councel of *Carthage*, and other Councels in and about this year did produce, I ſhall ſhew preſently.

Secondly the *riſe of the Anitichriſtian Beaſt* is there to *be placed*, where the ancient Roman Empire (which is that the Apoſtle tells us did then with-hold and let) *began to fall to decay*, and to be taken away. *Verſ.* 6, 7, 8. *And now ye know what withholdeth, that he might be revealed in his time. For the myſtery of iniquity doth already work; onely he who now letteth will let untill he be taken out of the way. And then ſhall that wicked be revealed*— But this was A. D. 396. for the Emperour *Theodoſius* dying A. D. 395. as ſaith *Helvicus in Theatro Hiſtorico*, *Alſted. in Chronologia Monarch. Rom.* the Empire was thereupon divided betwixt *Arcadius* and *Honorius* his two Sons: ſo that the year 396, was the very firſt year of the diviſion of the Roman Empire. Now diviſion being the beginning of ruine, we may ſay there began the ruine of the Roman Empire where it began ſo to be divided as never

be united more. Hence *Dan. Pareus* calls this the conſummate Diviſion, which did ſo diſtract the Empire now broken into two, as that it never afterwards became united under one Emperour again. *Par. in Medulla Hiſtoriæ profanæ.*

About this very time alſo by the generall conſent of Hiſtorians, did the *Goths* and *Vandals* invade the Empire, in ſuch ſort, as that, A. D. 410. *Alaricus* King of the *Goths* takes *Rome* it ſelfe. *Alſted.* in *Chronologia Regnorum Veterum. Helvicus* in *Theat. Hiſt. Roſſe* in his Chronology at the end of his *Worlds Hiſtory.* And ſo mightily was the Roman Empire weakned by the former diviſion, and this invaſion falling out together, that *Rome* never recovered its former ſtrength and beauty ſince.

THES. 23.

The *Characters of the Beaſt* himſelf do alſo agree moſt punctually to this time of any. Or take it thus, Thoſe *very things which gave breath* and being (as I may ſo ſay) to the man of ſinne, came forth in or neer about this very year, as,

1 *Idolatry*, in worſhipping Images, the Virgin *Mary*, Saints, the reliques of *Saints*, &c. is the principall *Character* of the Beaſt. All

theſe things had beginning neer about, if not in this very year, as may be ſeen at large in *Wolfius* his *Centenaries*, *Cent.* 4. in treating upon the particular year 396.

2 *Prohibition of Marriage*, this the Apoſtle makes an *expreſſe badge* of Antichriſt, 1 *Tim.* 4. 3. *Forbidding to marry.* This began about this very time. The ſecond Conncil of *Carthage*, was the firſt Council that ever made it a Law that Miniſters ſhould not marry, as may be ſeen in *Alſted. in Chronol. Conciliorum. Simſon*, *Hiſtory of the Church*, *lib.* 4. *cent.* 4. This Council was held (ſaith *Helvicus*) in the very year 396.

Alſo in the firſt Council held at *Toledo* in *Spaine*, a little after, *viz.* A. D. 400. (as ſaith *Helvicus*) was the ſame Decree confirmed, as may be ſeen in the Eccleſiaſticall Chronology at the end of the Tripartite Hiſtory. Yea (which was worſe) in this Councill was not onely prohibition of marriage, but allowance given therewithall to have Concubines. *Simſon*, *Hiſt. of the Church*, *lib.* 4. *cent.* 5.

Siricius who was made Biſhop of *Rome*, A. D. 385. and ſo continued untill the year 398. (as ſaith *Alſted. in Chronologia Paparum Helvicus in Theatro. Hiſtorico. Joan. Wolfius cent.* 4. *Prideaux* in his Introduction to the read-

ading of the Eccleſiaſticall Hiſtory, *p.* 78.) as the firſt (as the aforeſaid Authors with any others, affirme) that impoſed ſingle ſe upon the Clergy. Yea this rage of *Siri-* was ſuch (as ſaith *Melanchon* upon *Ca-* *on, lib.* 3.) as that he removed from their ffice all ſuch as being unmarried did mar- : forbad ſuch as were married to compa- y with their wives, and in caſe of diſobedi- nce removed them from their places and nctions: and in an unſavory manner cites hat of *Paul* in his Decree, *They that are in the eſh cannot pleaſe God.*

3 *Exalting himſelfe above the Civill Magi-* *rate.* This is another *badge* of Antichriſt, *Theſſ.* 2. 4. *Who oppoſeth and exalteth himſelf bove all that is called God.* — This began reſently after this time, for Pope *Innocent* he firſt, who was made Pope *A. D.* 402 ſaith *Alſtede*, 403 ſaith *Helvicus*, did ſo take upon im as to excommunicate the Emperour *Ar-* *adius* (though Emperour not of *Rome*, but *Conſtantinople*, another place) as ſaith *Dan.* *areus in Medulla Hiſt. Eccleſ. univerſali.* Yea t the ſame time together with the Empe- our he excommunicated the Eaſtern Chur- hes alſo, as ſaith *Roſſe*, Hiſtory of the world, *b.* 3. *cap.* 3.

4 *Humane Traditions* is another *badge* of

Antichriſt. Theſe began about this very time. *Roſſe* in his Chronology at the end of his Hiſtory of the world ſaith. That betwixt the years 390 and 400. it was firſt Ordained that the Goſpel ſhould be heard ſtanding, alſo Canonicall houres for prayer were firſt inſtituted: alſo that the third Council of *Carthage*, which was held within this time (*viz.* A. D. 398. ſaith *Alſted.*) ordained that the Euchariſt ſhould be received faſting. My Author pitcheth upon no particular year, but affirmes all theſe things to have their firſt riſe within this Decad.

The ſame Author alſo preſently after ſaith, That about the year 400 began firſt the rights of Patronages in the Council of *Mela. Joan. Wolfius* in his Centenaries, *cent.* 4. upon the year 393 ſaith, About this time began Traditions, Monkiſh life, *&c. Alſtede* ſaith, That A. D. 398. the Order of Regular Prieſts was firſt inſtituted. *In Chronologia Ordinum inter Monachos.* This is alſo teſtified by *Wolfius*, who treats more largely of the thing, *cent.* 4.

5. *Abſtinence from meats* is another *badge* of Antichriſt, 1 *Tim.* 4. 3. --- *commanding to abſtain from meats. Socrates* who wrote the Eccleſiaſticall Hiſtory of the Church from *Conſtantines* time untill the time of *Theodoſius* junior,

nior, diſcourſing in his fifth Book of the ſtate the Church was in, the year before, or this very year 396 tells us, of the great ſtrife that was made by ſome at this time about Holy dayes: what divers ſorts of Faſts were now inſtituted and kept: and what lawes were laid upon men, and men laid upon themſelves about meats, ſome refuſing all living Creatures, ſome feeding upon fiſh onely, *&c.* which things the aforeſaid Author zealouſly diſclaimes againſt, calling them Jewiſh Rites, and the Aſſertors of them favourers of Jewiſh Cuſtomes, and proves theſe things to be contrary to Scripture, quoting many Texts out of *Paul* to that end.

THES. 24.

The *foregoing Characters* although they do as well, yea better (take them in the generall) agree to the yeare 396. then any other yeare, yet *doe they not all jump with that particular yeare*, the Reaſon is, becauſe the coming forth of the Beaſt was by degrees, not all at once, for then the knowledge of the time of his riſe would have been no Myſtery; its neceſſary therefore that ſome other reaſon be given, why I fixe on

this yeare rather then any other within the Decad.

THES. 25.

The moſt ſubſtantiall reaſon that can be given hereof, is. *The Head of the* 1260 *dayes muſt ſo be placed, as that the* 1260 *may concur in their end with the* 1290. Now the 1290 beginning from *Julian* A. D. 366, the 1260 (which hath in it thirty years leſſe) to the end either may terminate at the ſame point, muſt neceſſarily have its Head fixed thirty years lower, *viz.* with the year 396, the year I have before ſtated.

THES. 26.

Here I cannot but obſerve *a very ſignall hand of providence* in fixing ſuch a Standard as this is to give us light into this great Myſtery, where we are to begin the time of the Beaſt: for the Beaſt coming forth by degrees, it is a thing moſt difficult from bare Hiſtories onely, to fixe upon any particular yeare, within the number of many, ſo as thence poſitively to conclude here and no where elſe are we to pitch our Standard: But now *Julians* act being a more particular thing, and re-

ſtrained to a particular time, the very time of that may be found. This found, our Standard is fixed already, it is now but coming thirty yeares lower, and we have the riſe of the Beaſt.

THES. 27.

The thing I am ſpeaking of affords us a *notable confirmation of the truth of either beginning*: for they muſt be ſo placed as that both numbers may end together: by conſequence therefore the heads of either number muſt be ſet at thirty years diſtance from each other: and in this diſtance too, the head of the 1290 muſt be by ſo many yeares the higher, and the head of the 1260 the lower, or elſe they cannot end together. Now is it not a thing very obſervable, that two things ſo remarkeable, and made famous by ſo many Hiſtories, the one a thing ſo like the ſetting up of the abomination of deſolation, that no particular act recorded in any Hiſtory former or later, doth more patly agree to *Daniels* words then this of *Julian* doth: the other a thing ſo like the riſe of the Beaſt, that we cannot ſhould we ſearch Hiſtories over & over, find a time, wch in all things wil afford us more proper Characters then this doth,

doth, ſhould fall out at thirty yeares diſtance each from other; and alſo which is very obſervable in this diſtance too, that that which lookes moſt like the 1290 dayes the greater number by thirty yeares, ſhould be the higheſt, and that which looke moſt like the 1260 the loweſt. Certainly this *Harmony* is not a thing *accidentall*, but ſo ordered by the alwiſe diſpoſer of times and ſeaſons, who through all the actions of the ſonnes of men carries on his owne deſignes, and performes his owne eternall will.

If either of theſe beginnings be diſallowed by any, let it by them be conſidered where they will find Heads, if not here, to begin theſe two numbers upon, ſo as that the Harmony may not be broken, but either made from ſuch beginnings as they ſhall ſtate to Terminate at the ſame point.

Now compute the yeares from either beginning as we have before ſtated them, and the concluding time of each number will be *A. D.* 1656.

THES

THES. 28.

The *neerneſſe of the time* to the fulfilling theſe things, is no more *an impediment to beleeving* and looking for them at this ..y, then it would be to the people of God any other time, ſuppoſing them to live as ..er the time as we.

Nay what if I ſay, *Our faith may hence ..e encouragement the rather to beleeve theſe ..ings, and expect them*; ſeeing Gods ordi..ry way with his people in former ages ..th beene, whenſoever he hath had any ..ciall deliverance to worke for them, to ..nceale the time of it from his people, till ..e worke was ripe, and now ready to be ..t in execution. To give inſtance in two ..ely, both famous Types of the deliverance ..m now treating of.

Firſt, *Iſraels deliverance from Egypt. Mo..is ſent* of God to *doe the worke* before any ..them *dream of deliverance*, or once think, ..t the foure hundred and thirty yeares ..re ſo neere runne out, as indeede they ..re.

Secondly, *The deliverance from Babylon*. ..ly *Daniel*, although hee was the onely ..n of that age that knew the times and ſea-

ſeaſons, yet doth he not know the delive-
rance of Gods people to be ſo nigh, as in-
deed it was, *untill* (as I may ſay) *the ver*
day before their deliverance, or untill tha
very yeare was come in which they wer
delivered. *Daniel* 9. 1, 2. compared wit
Ezra 1. 1, 2, 3, *&c.*

THES. 29.

The great unlikelihood in an eye of rea
ſon of bringing ſuch great and wonderful
things about, within ſo ſhort a time, t
which as yet we ſee ſo little viſible prepa
ration, *may well be a block in the way of ca*
nall reaſon; but *why ſhould it be ſo to Faith*
Seeing God hath aſſured us againe, againe
and againe *Revel.* 18. that from that tim
wherein the proud whore ſhall be glorying
boaſting, triumphing, conceiting her ſelf
far enough from danger, it ſhall be *but a*
houre (i. e. a very little time) to God
paſſing judgment upon her, in the overthrow
and ruine of *Rome*, the glory of her King
dome.

THES

THES. 30.

The *ſentence of death* that is upon this rke at preſent, is *matter of encouragement aith*, no matter of diſcouragement: ſee- that from what I have laid down in ma- places of my foregoing diſcourſe, it is a ng manifeſtly clear, that a *very black cloud* o the end the work may come forth upon ſudden from under it with the greater ry and brightneſſe) *is to come upon the work cauſe of Chriſt among the Gentiles, at the ve- nding time of the forty two months, the* 1260 es; as a like *diſmall cloud* is to befall the wes, and Gods work among them at the y *ending time* of the 2300, the 1335 dayes. no ſuch cloud did begin to appear there ould be cauſe of queſtioning our former inciples, but that it doth is a confirmati- of them.

THES. 31.

The *fixedneſſe of the time*, and certainty of e thing when the time is expired, is no ore an Argument for us at this day to *ſit ill and do nothing in order to the effecting theſe rious things*, then it would be to ſay in ano- ther

ther caſe, did I know the time of a mercy may now ſit ſtill, be idle, ſleep, doe wha will, for I cannot have my mercy before, a I ſhall have it at ſuch a time.

THES. 32.

The end of the 1290 dayes, the 1260, t 42 months, being ſo neer.

1 *Hence* the ſeverall diſcourſes and hin laid downe in our *firſt* Part, our ſecond, a third, tending *to perſwade that the day of reſurrection of the dry bones, or the Jewes ſt ring, is neere*, are confirmed and made goo

2 *Hence*, what I have written, *Vial* 5. 52. appears to be a truth, *viz. That the ſu fering of the Gentile Churches will ſhortly be an end*; for the 42 months of *the Beaſts t ranny, and treading underfoot the holy City, t 1260 dayes of the Witneſſes prophecying in ſac cloth, the womans being in the wilderneſſe, w ſhortly expire.* Now the Beaſts Tyranny an treading under foot the holy City, the wo mans being in the wilderneſſe, the witneſſ wearing ſackcloth, being the Original cau of all the ſufferings of the Gentile Church their ſufferings ſhall therefore end with t end of theſe: for the Beaſts limited time b ing once out, he ſhall have no new leaſe time to perſecute the woman, tread the ho City underfoot: the woman once out t

he wilderneſſe ſhall not returne thither a-aine, the witneſſes having once put off their ackcloth ſhall not put it on againe.

3 *Hence*, that which I have ſaid *Chap.* 1. *ect.* 5. *viz. That the witneſſes doe in all likelihood t this preſent day lie dead appears a truth, for heir killing is to be* (as I have proved *Chap.* 1. *ect.* 4.) *in the laſt three years and a halfe of the* 1260; and according to this our computa-ion there are not at the utmoſt above three eares of the 1260 to expire.

4 *Hence*, the glorious *Randezvouze of the* 44000 (of which our third Chapter treats) *annot be full three years off:* for that is to be ome little time before the complete expi-ation of the 1260 dayes. Thus much as ouching the Numbers of the firſt Rank.

Numbers of the Second Rank.

THES. 33.

The Numbers of the *Second Rank* are, the 300 dayes, the 1335.

THES. 34.

The 2300 dayes, and the 1335 dayes, are likewiſe both to *end at one and the ſame point.* Which is clear,

1 *Becauſe* the Prophecy of the 8 Chap. wch ayes us down the firſt number, and the Pro-hecy of the 11 and 12 Chap. which gives us he ſecond, are one and the ſame, the ſubject matter

matter of either being the three laſt Monar-
chies, *viz.* *Medes and Perſians*, *Græcians*, *Ro-*
mans; and alſo either Prophecy terminate
at one and the ſame point, *viz.* the finall de-
ſtruction of the fourth and laſt Monarchy
which thing needs no farther proof, ſave on-
ly diligently to compare the one with the o-
ther: therefore the 2300 dayes, which brin
us to the ſhutting up of the one Prophecy, &
the 1335, which bring us to the ſhutting u
of the other, muſt of neceſſity end at one an
the ſame point. 2 *Becauſe* as the 1335 daye
bring us to that time in which *Daniel* was t
ſtand in his Lot, *i. e.* to riſe again, Ch. 12. 13
But go thou thy way til the end be, for thou ſhalt reſt
and ſtand up in thy lot (as our old tranſlation
reads it) *at the end of the dayes* (*i. e.* at the en
of the 1335 dayes mentioned in the forego
ing Verſe, *Daniel* ſhould riſe) So the 2300
dayes brings us to the laſt end of indignati
on, Chap. 8. 19. *Behold I will make thee know*
what ſhall be in the laſt end of indignation. And
what is this laſt end of indignation, but one-
ly the laſt Viall of Gods wrath, *Revel.* 16
the pouring out of which is at the time o
Chriſts coming and the Reſurrection, as
have elſwhere proved at large. Therefore th
2300 dayes, and the 1335 doe, yea muſt ter-
minate at one and the ſame point.

1 *Becauſe*

3. *Becauſe* the perſonal appearance of hriſt, is the concluding point of both. The ſt King, Chap: 8. 25. (or the fourth Mo-rchy) comes to his final end by ſtanding againſt the Prince of Princes, *i: e:* Chriſt. ow this ſtanding up, is not a ſtanding up ainſt Chriſt in his Members, for that he d it before, *ver:* 24 *He ſhall deſtroy wonderful, and ſhall proſper, and practiſe, and ſhall deſtroy mighty, and the holy people.* But this ſtand-g up is brought in with an alſo, he ſhal al-ſtand up againſt the Prince of Princes, as oting it to be another, and a diſtinct ſtand-g up from the former, that was againſt hriſt in his members only; but this ſtand-g up ſhall be a higher act of bolneſs, and ickedneſs in him, *viz:* a ſtanding up a-ainſt Chriſt himſelf in perſon, who now ap-ears as the Prince of Princes (the very ame written on his veſture, and thigh at e day of his perſonal appearance to de-oy the Beaſt. Revel: 19 16. *King of Kings, d Lord of Lords,*) to vindicate the cauſe of s people: againſt him ſhall the power of is fourth Monarchy ſtand up, and by him ithout the help of any Creature ſhal it be ſtroyed, therefore ſaid in the following ords, to be broken *without hand, i: e.* with-t mans hand, by Chriſt alone, agreeing to her places, which ſpeak of the ſame time,

Iſa: 63. 3. I have trodden the Wine-preſs a[lone], and of the People there was none with me: *Chap:* 66. 16. The ſlain of the Lord ſhall be many, *Revel:* 19. 21. the remnant were ſlain with the ſword of him that ſat on the Horſe, with many others.

The final deſtruction alſo of that proud King ſpoken of *chap:* 11: *viz:* the fourth Monarchy, is by the perſonal appearance of Chriſt, as compare *chap:* 11. laſt. He ſhall come to his end, and none ſhall help him with *chap:* 12. 1. And at that time ſhall *Michael* (or Chriſt) ſtand up.

So that the utmoſt point of either Prophecy, or the concluding act of that long Tragedie, which we have, firſt, rehearſed in brief, *chap:* 8. 2. More fully declared, in that laſt, and great Prophecy, *chapters* 10, 11, 12. is the ſtanding up of *Michael*, therefore the 2300 dayes, which bring us to the end of the firſt, and the 1335, which bring us to the end of the ſecond, muſt both expire at one and the ſame point, *viz:* with Chriſt perſonal appearance.

THES: 35.

The point of time at which either ends is *A:D:* 1701.

THES

THES. 36.

The true beginnings of either number do neceſſarily infer this year to be the end.

THES. 37.

The 1335 dayes are to be begun at the ſame Head, with the 1290; therefore but one head of account is laid down to both, which is the taking away of the daily Sacrifice, and ſetting up that abomination that maketh deſolate, *ver:* 11. Only it is to be extended, ſo many years farther, as there are more days in the 1335, then we have in the 1290, which is 45 years; now 45 years being added to the year 1656, where (as hath been proved) endeth the 1290, the 1335 will expire with the aforeſaid year 1701.

THES. 38.

The 2300 dayes are to *be begun with the beginning of the Perſian Monarchy*, namely, with the firſt year of *Cyrus*. The reaſon is, becauſe, the 8 Chapter of *Daniel* is (as I have ſaid) a Prophecy of the 3. laſt Monarchies only, *viz:* Medes, and Perſians, Grecians, Romans, therefore may we not go upward

into the Babylonian Monarchy for a beginning, becauſe in ſo doing we exceed the bounds and limits of the Prophecy, but we are to begin with the firſt year of *Cyrus*, with which year begins the Prophecy it ſelf.

THES. 39.

That the *Heads of either number*, (which yet both end at one and the ſame point) *are ſo ſtated, as that the greater begins with the beginning of the Perſian Monarchy*, and ſo with the Head of the Viſion it ſelf, running down quite through it; *the leſſer not til neer a* 1000 *years after*, about the midſt of the Viſion, a little before the coming forth of the Beaſt; is no leſs then the moſt glorious reſult of the wonderful wiſdome of the all wiſe diſpoſer of all things, who for divers reaſons hath thought good ſo to order it.

1. That hereby *the maſters of theſe two Prophecies, yea all Daniels Prophecies might be the greater*; for obſerve there being not above three years betwixt either Viſion, *Daniel* having the firſt of theſe two, in the 3 of *Belſhazzar*, *chap:* 8. 1. which year was the laſt of the Babilonian Monarchy; his ſecond in the third of *Cyrus*, *chap:* 10. 1. the third year of the Perſian, had both been to be begun from the time of the Viſions, then would the numbe

number of dayes in either, have been equal to about three dayes, which little time too, the Text hath clearly determined to paſs betwixt Viſion and Viſion; and if ſo, this one thing alone would have been ſo great a ſtandard of light into both theſe Prophecies, yea al the Prophecies of *Daniel* (his 70 weeks excepted) all the reſt having dependance on theſe, as could no way ſtand with the deſign of the Holy Ghoſt, which was to have the Book ſealed up, until the time of the end: for, hence it would have been obvious, and evident to every eye.

1. That *either Prophecy were the ſame*, and had one and the ſame beginning, and ending.

2. That the *things ſpoken of the little horne*, chap: 8. and of *the vile perſon*, chap: 11. *were not to be applied to the time of Antiochus rage*, (which very opinion hath been a cloud upon the Prophecies of *Daniel* for a long time) or as Mr: *Parker*, in his *Daniels Prophecies* expounded, *p*: 37. hath well prooved, the 2300 dayes are no way appliable to the time of *Antiochus* perſecutions.

3. That *all Daniels Viſions, and Prophecies*, viz: That of the great Image, Chap: 2. That of the four Beaſts, and the little Horn, chap: 7. together with theſe, *chap*: 8, and *chap*: 10, 11, 12. *do terminate at one and the ſame point*;

and this point to be no other but the end of the 2300, the 1335 dayes: for if theſe two be the ſame, and terminate at one point, then by a parallel of reaſon, the other two alſo, *viz:* that of the great Image, and that of the 4. Beaſts, for either of thoſe conclude with work of a like nature, and glory of a like kind with theſe. And if ſo, then is that other clouding opinion which darkens all *Daniels* Prophecies at this day, *viz: That the little horn* Chap: 7. *is to be underſtood either of the whole* Norman *Race here in* England *from* William *the Conqueror, the firſt of that Race, as ſome conceive; or of the late King* Charls *only, the laſt of that Race as others,* ſhaken off: for that Race hath been extirpated root and branch theſe five years already, whereas to the end of the 2300 dayes, the 1335, it is neer 50. years yet to come; and therefore we muſt of neceſſity (unleſs we deny, that which from the ſcope of each Prophecy is ſo clear, as that it is undeniable, *viz:* that *Daniels* Prophecies have but one and the ſame end) conclude, that either the little horn, Chap: 7. is no ſuch thing, as many now adaies ſuppoſe; or affirm, that the final deſtruction of this little horn is come upon him upwards of fifty years, before the determined time. Now the one beam of light followed being ſuch, as that it diſcovers moſt of thoſe by-way

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hat men have gone in, and thereby dark-
ed the truth of *Daniel*, it could not I say
and with Gods design of sealing this Book
o make Revelation of so great and clear a
ght, as would have come in, had the heads
each number been placed with the time
f each Vision.

2 Real: *Bec: hereby the latter Prophecy which
the clearer, and intended by the Lord as a far-
er, and more particular light into those things,
at in the general had been revealed before, should
ve been as dark as the other, in regard of making
any account of time had the same began (as the
her) from the time of the Vision,* for what is it
hat makes the 2300 dayes to be so hard to
mpute, but this, the ground we go upon to
ake up a right supputation of the years
om the beginning of the *Persian* Monar-
hy until Christ, is more dark, perplexed,
nd uncertain; and therefore to find the
ein of truth here, is a thing more hard: but
ow the 1335 dayes being begun (as be-
re) with *Julian*; the very beginning it
lf is below all the most difficult knots, and
herefore the computation made thence
ore easie.

Hence many have found the vein of
uth, that runs from the Head of the 1335;
ut the vein of truth that runs from the
ead of the 2300, I may truly and modestly

ſay hath not yet been found. And indeed therefore God left that more cleare, this more dark, becauſe the way of God, is to give his people firſt a little light, afterwards more: and alſo, becauſe that in the revelation of this light, that, after diſcovery might appear to be the greater light, which before diſcovery, was the thing moſt dark, and obſcure.

3. Reaſ: The Head of the 1335 is placed as it is, *becauſe God in laying down that, had a ſpecial deſign at another thing*, viz: *to ſet up a light to ſhew us thereby the riſing Beaſt*, (as I obſerved before) and therefore it was moſt neceſſary it ſhould not be counted from the time of the Viſion, for then it could no way have ſerved ſuch an end; but rather ſhould be fixed as it is. Which fixation is ſuch, and ſo wonderful, that deny it, and no other fixation can be, which will. firſt make the 1290 dayes end with the 1260; and ſcondly, the 1335, with the 2300; both which muſt be for our fore-going reaſons, and by vertue of this fixation both are exactly performed, as in part we have ſeen already, and ſhall fully ſtraightway; and the number it ſelf alſo hath as famous a Head for it ſelf, as any one number in Scripture. What admirable wiſdom therefore is there in appointing, and diſpoſing theſe heads as they are, *viz*: That

the

the 2300 dayes ſhould begin where it doth, and the 1335 where it doth.

And indeed were not the placing of the Head of the 1335 deſigned in the wonderful wiſdom of God, to be a Torch to give light to the time of the riſe of the Beaſt, we ſhould have no Scripture grouud, but the bare report of Hiſtory, (which leaves it ſo dubious as to many years, that we cannot were we left to it alone, know certainly which to chooſe) to build upon for the time of the Beaſts riſe, and ſo conſequently of his ruine, though yet this is the great thing, and (as it were) the very hinge of all the principal Apocalyptical Viſions.

THES. 40.

The 2300 dayes, as *they end* at the ſame point with the 1335, ſo alſo *they determine the duration of all the three laſt Monarchies*; for they begin with the beginning of the *Perſian* Monarchy, and end with the end of the *Roman*. This being therefore a divine determination, the voices of all humane Hiſtorians muſt here be laid aſide, and the reports of thoſe only, how many or few ſoever, be acknowledged to be truth, whoſe Reports laid together, will bring the 2300 days, and the 1335 to end at the ſame point, and alſo give

give to the three laſt Monarchies, neither more nor leſs of years then 2300, which is the number of the years determined upon them.

THESIS 41.

The *calculation of this great number* cannot be performed together, but muſt be done by parts, or by dividing it into ſeveral periods.

THESIS 42.

The *firſt part or period* contains the number of years from the firſt of *Cyrus*, to the 20. of that *Artaxerxes*, whom the Greeks cal *Artaxerxes Mnemon*, with which years we are to begin *Daniels* ſeventy weeks, or 490 years, Chapter 9.24.

THES. 43.

That *Daniels* 70. weeks are *to be begun from the* 20 of *Mnemon*, is clear from the Head of account, that we have laid down in the Text, *ver.* 25. *Know therefore and underſtand, that the going forth of the Commandment to reſtore, and to build* Jeruſalem *ſhall be ſeven weeks, and threeſcore two weeks unto the Meſſiah the Prince, i:e: 69* weeks of the 70; the other week we have, *ver:* 27. he ſhall confirm the Covenant with many for one week, which

added

added to the 69 makes up the 70 compleat.

Now obſerve, the head we are to begin upon is a command expreſly for the building of Jeruſalem: but neither *Cyrus* command, nor any command before this, had relation to the building of Jeruſalem, for they concerned the Temple only, as the plain words of *Cyrus* Decree, *Ezra* 1. 1, 2, 3. do ſhew: & again, Chap: 6. 3, 4, 5. the copy of it, which was kept in the Court Rolls, and found many years after, had not a word in it that concerned Jeruſalem, but the Temple only, nor had any following Decree until the 20 of *Artaxerxes*, ſo much as a title in it that concerned the building of Jeruſalem but all ſtil had reference to the building, and beautifying of the Temple. But now the Decree of *Artaxerxes Mnemon*, granted to *Nehemiah* in the 20 year of his Reign did particularly concern the building of Jeruſalem, and indeed nothing elſe, *Nehem:* 1. 3, 4. compare with Chap: 2. 1, 2, 3. 4, 5, 6, 7, 8 verſes.

THES. 44.

The *Objections from Ezra*, 4. 12, 13. *Iſa:* 44. 28. which at the firſt view ſeem to have in them weight againſt the thing I am ſpeaking of, *may with eaſe, and clearneſs be anſwered*; but I ſhall tranſmit the anſwer to a more ful diſcourſe.

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THES. 45.

The *number of years betwixt Cyrus first, and the* 20 *of Artaxerxes Mnemon*, according to the account of the antient Greeks, who wrote the State, and affairs of the Persian Monarchy are computible 147, which they reckon thus,

Cyrus —— 30, whereof we are to account upon but —— 3
Cambyses with the magi —— 8
Darius Histaspes —— 36
Xerxes —— 21
Artaxerxes Longimanus 40
Darius Nothus —— 19
Artaxerxes Mnemon —— 43, of which we are to account upon but —— 20

THES. 46.

This to be *the account of the antient Greeks*, is testified by Sir *Walter Rawleigh*, History of the world. Lib: 3. Chap: 4. Sect: 1. *Carion* in his Book of the four Monarchies, in treating upon the second Monarchy, *Simson Cronic: Catholic: pars quarta, p:* 179. Only *Carion* in his report differs from the other one year (which fals within the number of those we are to account upon) which is, he gives

gives to *Xerxes* but 20 years, whereas the other give him one and twenty.

THES. 47.

This account *is followed by the best Chronologers*, namely, *Alsted.* in *Chronologia Monarchiæ Persarum. Helvicus*, *in Theatro Historico. Sims: Cron: Cath:* Sir *Walter Rawleigh* in his History of the world: who all of them, with the limitation laid down in the next, conclude upon the very same number of 147 years.

THES. 48.

The Greek Historians *not accounting the first year of Cyrus*, from the time of his taking Babylon, which they only reckon amongst his noble exploits; but from the time he began to Reign in *Persia, do give to Cyrus* 30 *years, whereas we are to give him but three only*, because the Scripture account is from his taking of Babilon, after which but 3 years are to be allowed to him, as is excellently observed, by the worthy Doctor *Lightfoot*, in his Harmony of the Old Testament, upon *Ezra* 4. *p*: 190. this consideration allowing to *Cyrus* but three years only, makes the number of years, as they are laid down by the Greeks; neither more nor less, then

147

147, as will appear to him that ſhall count them up. And by this alſo, all that ſeeming difference that is betwixt Chronologers is taken away, the ground of it lying here, ſome give to *Cyrus* more years after his taking of Babilon, ſome leſs.

THES. 49.

That *ſo many years as* 147 *did paſs betwixt* Cyrus *firſt, and Artaxerxes* 20. there ſeems to be conjectural ground for it in Scripture: becauſe, from the time of *Jeſhua* who was High Prieſt, and contemporary with *Zeruhbabel*, both coming out of Babylon in that very year the Scripture cals *Cyrus* firſt. *Ezra.* 2. 2. Chap: 3. 2: until the time of *Nehemiah* are reckoned three Generations; for in *Nehemiahs* time *Eliaſhib* was High Prieſt, *Nehemia* 3: 1: *ver:* 20, 21. Now *Eliaſhib* was Grandchild to *Jeſhua*, as appears, *Nehem:* 12:10: *And Jeſhua begat Jojakim, Jojakim alſo begat Eliaſhib*: And further conſider that *Jeſhua* the Grandfather did live to a very great Age, for he lived til the work of the ſecond Temple was ſet on foot the ſe cond time by *Darius*, *Ezra*: 5: 1, 2. and in all likelihood til it was finiſhed, which (as is eaſie to be made appear) was many years after the coming out of Babylon: and alſo

ſo *Eliaſhib* the Grandchild at the time of *Ezraes* coming up to Jeruſalem, which was in the ſeventh of *Artaxerxes*, *Ezra* 7.7. and ſo 13 years before *Nehemiahs*, was ſo aged, as that he had a Son a Prieſt, *Ezra* 10.6. which according to the Law none might be til they were thirty years of Age, ſo that here was the fourth Generation come to maturity. The whole laid together, it will appear no abſurd concluſion to ſay, that as many years as 147 did paſs, betwixt *Cyrus* firſt, and *Artaxerxes* 20.

THES. 50.

The *Grounds of ſome late Writers who have cut this time much ſhorter*, the ſtrength of all which lies in theſe Texts, *Ezra* 7. 1, 2, *&c:* *Ezra* 2. 2. comp: with *Nehem:* 13. 6. and *Zecharies* ſeventy years, *chap:* 1. 12. *chap:* 7. 5. *will no way annoy our opinion*, but be indeed ſound themſelves too weak, and to have manifeſt flaws in their foundations, and that upon a Scripture and rational account, when they ſhal be throughly weighed, but the doing hereof requiring more room then here is fit to allow it, I muſt tranſmit this alſo to my more ful diſcourſe.

THES.

THES. 51.

If yet it should be a Question, *whether Artaxerxes Mnemon were that Artaxerxes in the* 20 *of whose Reign* Nehemiah *had commission to build Jerusalem:* it is answered, that considering the long time *Nehemiah's Artaxerxes* reigned, two and thirty years of his Reign being mentioned, *Nehem:* 13.6. and also considering that this *Artaxerxes* lived neer the expiration of the Persian Monarchy; for *Nehemiah* in his Book makes mention of *Jaddua* who was High Priest (as *Josephus* testifies) when *Alexander* the Great came to Jerusalem, and also of *Darius*, the last from whom *Alexander* did take the Persian Monarchy, *Nehem:* 12. 22. it will appear that the story of *Nehemiah*, is not appliable to any of the Persian Monarchs, but *Artaxerxes Mnemon.*

THES. 52.

Our *second part or Period* runs upon *Daniels* seventy weeks, which are a divine Chronologie from the time of *Nehemiah*, where the Old Testament leaves us, until the time of Christs passion.

THES:

THES. 53.

It is a *ſtrange, and wonderful forcing of the text*, and a palpable miſapplication of this Prophecy, to apply it (as do ſome) *to the times of the New Teſtament*, which opinion leaves us deſtitute of any ground, ſave only the reports of humane Hiſtorians, to build upon, as touching the years of the world, for upwards of 400 years together; and that too in a time wherein the voice of Hiſtorians is leaſt to be regarded, *viz:* through all the Grecian Monarchy, which I may cal the Age of the worlds confuſion, it being in a manner torn to peeces by *Alexanders* Captains after his death; ſo that it was moſt hard to know, whilſt every one was catching the Crown, who Reigned, or how long; and therefore as it's no breach of charity to queſtion the truth of Hiſtorians reports as to this time; ſo is it to be eſteemed a ſpecial token of Gods love to his Church, and care of his People in all Ages, that he ſhould have his a divine Chronologie, to lead them through that dark, and ſhadie Wilderneſs, where moſt Travellers have loſt their way, until they come again into the open field, i.e. to the light of Scripture, and more certain Chronologie.

THES. 54.

These 70 weeks reduced into dayes, and these dayes into years, make up the *sum of* 490 *years.*

THES. 55.

We are not to extend these 70 weeks *beyond the passion of Christ*, that opinion being contrary to the expres characters of the 24 *v:* which Characters are therefore laid down to give us light, how far the 70 weeks are to be extended.

THES. 56.

Those *expressions* of the people of the Prince that shall come destroying the City and Sanctuary, *ver:* 26. and the making desolate until the consummation, *ver:* 27. are *not to be comprehended within the seventy weeks*, though they are comprehended within those four verses, which lay us down the Prophecy of the seventy weeks.

THES.

THES. 57.

Four *years of the* 490 *are in our account to be deducted*, the reason is because Christs death, or the cutting off of the Messiah was not at the end, but in the midst of the 70 or last week: for in the beginning of the 70 week Christ is anointed, therefore this is one character of the 70 weeks, *ver*: 24. Seventy weeks are determined to anoint the most holy. Christ being anointed goes forth preaching, and submitting to the Law about half of the week, and then is cut off; and therefore it is said, *ver*: 27. *He shall confirm the Covenant with many for one week: and in the midst of the week*, (*i*: *e*. of that one week which is the *7th*. and last) *he shall cause the Sacrifice, and oblation to cease*; that is, Christ the Messiah being Baptized at the very beginning of the 70 week went about Preaching, and performing active obedience to the Law part of that week, and then about the midst of that week (which words (I take it) are therefore added lest otherwise we should think his Death to be not til the very end of the 70, or last week) he is put to death, by which death of his, he causeth the Sacrifice, and oblation to cease, that is, puts an end to the Jewish worship, which lay in Sacrifices, and oblati-

ons: and hence likewise it's said, *ver:* 26. *after threescore and two weeks*, that is, 62 added to the other 7 spoken of, *ver:* 25. which make 69, *shall the Messiah be cut off*; and not after 70 weeks shall the *Messiah* be cut off, because indeed Christs sufferings came before the 70 week was fully, and completely expired. These four deducted, there remains to be accounted upon, only 486 years, which passed from the 20 of *Artaxerxes Mnemon*, until Christs passion.

THESIS 58.

Our *third part or period* comprehends the number of years, from the year of Christs passion, until the end of the year 1655, or (which is all one) the beginning of that noted year 1656.

THESIS 59.

Within this Period we are *to account upon* 1622 *years*, thus, Christ was 30. years old when he began to preach, *Luk:* 3. 23. from the time he began to preach until his passion, the common opinion holds three years, and a half, but we are to account 3. years only, as is clear from Christs own words, Luk: 13. 32. *Go ye, and tel that Fox, Behold I cast out*

out Devils, and I do cures to day, and to morrow, and the third day I shall be perfected, ver: 33. Nevertheless I must walk to day, and to morrow, and the day following; Shewing us that Christ in preaching spent three ful years, and yet but three; for as he is Baptized at the very beginning of the 70 week, *i e:* at the beginning of the first day or year of that week; so he is perfected at the end of the third day of that week, or the third year from the time he began to preach. Christ then at the day of his passion was 33 years old, which 33 years, because our common account begins from the year of Christs Nativity, we are to deduct: these deducted of 1655, there remains only 1622, which we are to account upon.

THES. 60.

Let us now *reckon up the three last periods* that we have gone through, and see what number of years of the 2300 we have already gained, those yet behind wil fal in of themselves.

The first period from the first of *Cyrus*, to the 20 of *Areaxerxes Mnemon*, contains 147 years.

The second from thence to Christs passion, 486 years.

Both together makes up ——— 633

The third period from Christs Passion to the year 1656 contains 1622

The total Sum is, ——— 2255

It follows then that with the beginning of the year 1656, there are 2255 of *Daniels* 2300 years expired; the remaining years, are only 45, which will expire, *A:D:* 1701, the very year in which *Daniels* 1335 dayes doth also expire.

THES. 61.

The 2300 dayes of *Daniel* are *the best, and surest Chronologie*, of the number of the worlds years that have passed. since the first of *Cyrus*, or the beginning of the *Persian* Monarchy, until this present day.

THES: 62.

The 2300 years ending (according to our former computation) at the same point with the 1335 is a *good Argument to prove that our course by a good hand of providence hath been steered aright, both as to the beginning of either number, and also the carrying on of this great number*, for should we seek after any other beginning

beginning of the 1335 dayes, then what we have before ſtated, the 1335 dayes could never be brought to end with the 2300. Or, in caſe the head of the 2300 dayes, were to be placed either higher or lower, or the computation to be made otherwiſe then what hath been laid down, then would not the 2300 days concur in their end with the 1335. And ſuch a computation it's neceſſary ſhould be made, as may bring both theſe to end together.

THES. 63.

The *Harmony* that is betwixt thoſe Myſtical numbers we have paſſed through, is *a thing very glorious, and admirable to behold:* for there is not any one of them, but affords a beam of light to the other. The 1290 dayes affords a great beam of light to the 1260, and contrariwiſe the 1260 to that again: The 1335 dayes affords a glorious beam of light to the 2300, and contrariwiſe, the 2300 to that again.

Finally, as the beginning of the 1260. prooves our beginning of the 1335 to be true, ſo our beginning of the 1335 prooves the beginning of the 2300 to be true. And contrariwiſe, as the beginning of the 2300 prooves the beginning of the 1335 to be

true; so the beginning of the 1335, the beginning of the 1260 to be true. So that (which is glorious to consider) the mystical numbers of *Daniel* & the *Revelations*, though diverse, and having diverse beginnings, yet have within themselves such a universal Harmony, that each one serves to enlighten the other, and the other him again.

THES: 64.

The final Conclusion is, *That the rise of the Witnesses the end of the Beasts reign, and treading underfoot the Holy City, and the first stirring of the* Jews, *will in greatest likelihood be in the year* 1656, *with which year ends the* 1290 *dayes, the* 1260, *the* 42 *moneths. The Personal coming of Christ, the final destruction of the* 4 *Beasts, or Monarchy, and the compleat deliverance of the Jews, in the year* 1701, *with which year ends*

Daniels

Daniels 2300 dayes, and his 1335.

Matth: 24. 48. *But and if that evil ſervant ſhall ſay in his heart, my Lord delayeth his coming,*
49. *And ſhall begin to ſmite his fellow ſervants, and to eat and drink with the Drunken:*
50. *The Lord of that ſervant ſhall come in a day where he looketh not for him, and in an hour that he is not aware of.*
51. *And ſhall cut him aſunder, and appoint him his portion with the Hypocrites: there ſhall be weeping, and gnaſhing of teeth.*

A Concluding Word.

WHen *Daniel understood by Books* the number of the years whereof the Lord had said, he would accomplish seventy years in the desolations of Jerusalem, *he set himself to seek the Lord by fasting, weeping, and mourning.*

When *Moses* understood the time of the delivery of Gods People out of Egypt to be at hand, he not only *strengthned his Brethren, but took courage, and went in unto Pharaoh.*

Though it is far from entring into my thoughts to compare my self with these, yet is it my duty, and desire to imitate them in their grace.

As to the first, my hearts desire, and prayer to the Father of mercies is, that a *Daniels praying Spirit* might abound in my self, and all the people of God at this day.

As for the second, my intents and purposes were to have closed up this discovery, with a *solemn Exhortation*; First, to the Higher Powers of this Common-wealth. 2. To all those who have fellowship with the Father, and with his Son Jesus Christ within it. But considering how poor and vain a thing the words of the Creature are, and how little where much is spoken, reacheth the

the heart, if the Holy Spirit apply it not, in my after-thoughts I judged it better to leave it to the Spirit of God to ſet home theſe truths, then to undertake to do it my ſelf: and therefore reſting in theſe thoughts, I ſhall only in a word or two deliver a Meſſage, and I hope not my own.

Firſt, to the Higher Powers, the Meſſage is this, THIS PEOPLE SAY THE TIME IS NOT COME, the time that the Lords work ſhould be carried on: Is it time for you (O yee) to dwell in your ciſled houſes, and this work of Chriſt lye waſte? Now therefore thus ſaith the Lord of Hoſts, Conſider your ways: Yea, thus ſaith the Lord, Conſider your wayes: For if at this time you lay aſide that work wherein the cauſe and glory of our dear and bleſſed Redeemer is ſo neerly, and immediatly concerned, and attend to work of another nature, which comparatively he cals you not to, he will aſſuredly, in ſore diſpleaſure, with ſhame and contempt, lay you aſide: ruine ſhal come to *Babylon*, ſalvation and deliverance unto Mount *Sion* another way.

Secondly, To the people of God in this Common-wealth, the Meſſage is this; That although you are verily as unworthy a Generation of Saints (conſidering how formal

mal the profeſſion of ſome is, how looſe the Principles of others, how unlike Saints of old, yea Saints but of yeſterday we are all) of this ſo great Grace, now ready to be revealed, as ever the earth bore: Yet that the whole world may ſee and know the exceeding riches of his grace, and that by the ſheddings abroad of his love (which is away more ſuitable to Goſpel adminiſtrations) your over-grown corruptions may be rooted out, and the breaches of *Sion* made up, and you made to remember your own evil wayes, and doings that were not good, and to loath your ſelves in your own ſight for your iniquities and abominations, his grace ſhal with a notwithſtanding triumph over all this your unworthines, and he will yet redeem his cauſe from the Grave, carry on this work among you before you, and by you as Inſtruments, gloriouſly and ſpeedily, yea with a high hand for his name-ſake.

Thirdly, in particular to the Impriſoned Saints, together with all thoſe who in this day ſuffer the reproaches of men, the ſcorn, and cenſures of Brethren, for the teſtimony of Jeſus, and upon the account of his Kingdom, my Meſſage is, Your Brethren that held you, and caſt you out for Chriſts name ſake, ſaid, LET THE LORD BE GLORIFIED; but he ſhal appear unto your

your joy, and they ſhall be aſhamed.

Laſtly, to all *Sions* Children whereſoever they may be, that take pleaſure in her ſtones, and favour the duſt thereof, let me ſay. Lift up your Heads with joy, for your redemption draweth nigh: For yet a little while, and behold the Lord cometh out of his place to puniſh the Inhabitants of the earth for their Iniquity; when (as he hath purpoſed) he will ſtain the pride of all glory, and bring into contempt all the honorable of the earth: For it is the day of the Lords vegeance, and the year of recompenſes for the controverſie of *Sion*. And though the ſcarlet Whore begins now to ſay in her heart, I ſit as a Queen, am no Widdow, and ſhal ſee no ſorrow; yet ſhal her plagues come upon her in one day, death, and mourning, and famine, and ſhe ſhall be utterly burnt with fire, for ſtrong is the Lord our God, that judgeth her.

FINIS.

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A diſtinction made betwixt that generall witneſſe-bearing, common to Saints in all ages; and that ſpeciall witneſſe-bearing peculiar to theſe two Witneſſes, and this time of 1260 *years.*

Here is alſo ſhewed that the peculiar worke of

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FINIS.

Courteous Reader.

BY reaſon of the Authors abſence, there are ſeverall faults eſcaped the Preſs, ſome of which are here marked for thy direction; thou art deſired to take ſpeciall notice of them, becauſe ſome of them are very materiall.

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